THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VIII. No. 3. NEW-YORK, SATURDAY, MARCH 31, 1838. WHOLE NUMBER 367.

POETRY.

For the Churchman.

THE MISSIONARY'S BRIDE.

A gallant ship has spread her sails
Upon the deep blue sea,
And wafted on by prosp'ring gales,
She journeys wide and free;
She leaves a bright and pleasant land
To tempt the ocean's swell,
While on her deck a tearful band
Bid their loved home farewell.

They go to tread another shore
In other climes to be;
Yet go in hope, each peril o'er,
Their *own* once more to see;
And though fond tears are gushing now,
They flow but for awhile,
And dreams of pleasure yet to come
Call back the parted smile.

Can *all* thus chase their gloom away?
Apart, one stranger pair,
With hands upon their beating hearts,
To still the conflict there—
Stand side by side, and look their last
Upon the distant shore,—
Their longing footsteps ne'er may press
Its soft green verdure more.

To bear the Cross to heathen lands,
To spread a Saviour's name,
To tread perchance a fiery path
Of suff'ring, death, or shame
Is theirs; yet willingly they go,
Led by a heavenly Power,
And strength will be their own to meet
The trials of the hour.

One month, one little month has pass'd,
Since, at the altar's side,
They spoke the vows of holy love,
And she became a bride.
The thought of parting o'er her cheek
Then, then its paleness threw,
How little, till that hour drew near,
Its bitterness she knew.

And now upon the vessel's deck,
How strains her eager ken
To that far land, so dearly loved,
She may not see again;
Her thoughts are on her mother's face,
Her father's tearful eye,—
They weep—oh, could *her* hand be there,
Those sacred drops to dry.

It may not be—another now
Must fill her vacant place;
Yet who can soothe those aching hearts,
Those burning tears efface?
Their child has gone—for ever gone!
But though the tie be riven,
She trusts through JESUS yet to meet
Those she has left in heaven.

But memory seeks each sunny spot,
And fancy brings to view
Full many a fair and pleasant scene
Her happy childhood knew:
The village church, the singing brook,
The elms of ample shade,
Her own sweet garden, and the bower
Her fav'rite brother made;

The quiet room, the curtain'd couch,
The window filled with flowers,
The ticking timepiece standing near,
To mark the fleeting hours;
Her mother's gentle blessing breathed
When twilight shadows fall,
Her father's kiss—oh! can it be
That she has lost them all?

"Be still," she cries, "my throbbing heart,
Forget earth's treasured things,
And fix thy hopes on that bright world,
Where *endless* pleasure springs;
The ties of human love, so strong,
Must all be sever'd here,
Look on the darken'd heathen land,
And find thy brethren there.

"Go tell the erring child of sin
A Saviour's wondrous story,
Speak peace through a Redeemer's blood,
And point the way to glory;
And bring salvation's message high
To set sin's captive free;—
This is thy work—be still my heart,
'T is joy enough for thee."

'T is o'er—the distant land is gone,
And ocean's billows sweep
Round their lone bark, but GOD will guide
In safety o'er the deep;
And turning from her home away,
The missionary's bride
Find peace the *world* could ne'er bestow,
To gild life's troubled tide.

M. N. M.

VALUE OF THE FATHERS IN DECIDING THE CONTROVERSY ON CHURCH GOVERNMENT.

Another controversy which has cruelly cankered the minds of men, and almost eaten out the heart of religion, and eats on still as unmercifully as ever, is the case of church government. Nor are men to blame for showing a just regard for what they believe in conscience to be of divine institution. And yet of all controversies, this of ecclesiastical polity, may, in my opinion, by the help of the fathers, be as easily decided as any. For a form of government being an object of sense, though men may differ in their judgment about the meaning of laws, yet cannot they differ so much in their eyesight, as to mistake a monarchy for a commonwealth. Church government then being an object of sense, wherein the meaning of Scripture is the point in debate, what fairer way of trying this cause than by the general sense and practice of the Christian Church in and immediately after the time of the apostles? Nor can the contending parties refuse joining issue upon these terms. For those who admit the canon of Scripture upon the testimony of the fathers, will find themselves hard put to it for a reason why they reject the very same testimony in the case of church government. For certainly, whether bishops were superior to presbyters, was a matter of fact full as notorious, as whether such and such were the writings of the apostles. Nay, I may say more notorious, for the superiority of bishops was visible to all; no one Christian could be ignorant of it, and therefore there could be no need of a general council to define the form of church government, as there was to settle the canon of Scripture.

Now the only argument, as yet urged, with any show of reason from Scripture and antiquity, for the parity of bishop and presbyter, is this, that both these in Scripture are terms synonymous, or different names only for one and the same order of men. For satisfaction herein, I consult the most ancient fathers, and for the first three hundred years find not one Christian writer, who, enumerating the orders of the Church, or the bishops of his own time, ever uses the words bishop and presbyter promiscuously, or ever thought them so used in Scripture. For instance, Ignatius, St. John's disciple, Bishop of Antioch, and Martyr, mentions the distinct orders of bishop, presbyter, and deacon, no less than sixteen times in seven short epistles; but for the ease of the reader, I shall set down one noble passage only,—"Be all obedient to your bishop, as JESUS CHRIST was to the Father; and to the presbytery, as to the apostles. The deacons also reverence, as the ordinance of GOD. Let no one meddle in Church affairs without order from his bishop. Let that eucharist be looked upon as valid, which is administered by the bishop, or his licentiate. Where the bishop shall be present, there let the people be present also; as where CHRIST JESUS is, there is the Church Catholic. Without the bishop, it is not lawful either to baptize, or celebrate the love feast; but what he shall approve of, that is well pleasing to GOD, that so you may proceed upon safe and sure grounds in all your actions."

Justin Martyr, to the best of my remembrance, never uses the words we translate bishop and presbyter, but towards the conclusion of the following apology, where his design is only to describe the nature of the eucharist, with the several duties of those who officiated therein; and because this sacrament was administered sometimes by the bishop, and sometimes by a deputed presbyter, he makes use of the general term προεστως or president; but the deacons he names particularly, their part herein being wholly and solely appropriated to their own order. Vid. Bp. Pears. Vind. Epist. Ignat. Cap. 13. p. 183.

But Irenæus, Polycarp's disciple, and contemporary with Justin, urges a succession of bishops from the apostles to his time; and moreover adds,—"That the apostles themselves committed the care of the Churches into their hands, leaving them to succeed not only in the place, but to the jurisdiction of the apostles."

Tertullian challenges the heretics to trace up the pedigree of their bishops to some apostle, and to make out their claim that way; putting the proof of apostolical Churches upon a lineal succession of bishops from the apostles. Now this had been a notable silly challenge indeed, a proof scandalously weak and inconclusive, had it not been notoriously evident, that wherever the apostles founded churches, they always appointed bishops to preside over them. And then, he not only mentions such an apostolic race of bishops in general, but particularly instances in Polycarp placed over Smyrna by St. John, and in Clemens set over Rome by St. Peter. And moreover adds, that all other Churches are just so Episcopally constituted, and exhibit a catalogue of bishops, descendants of the apostolic seed. But for fear of being burthensome with quotations, and for completer satisfaction in this point, I refer to our most learned Bishop Pearson, who has gone through the fathers of the second century, and examined them distinctly upon this head, and the objections against them, and withal has given a particular answer to the most celebrated passages in the Gospel urged for the Presbyterian cause from this supposed community of names.

The heretic Aerius was the broacher of this opinion ει τ αυτον Ἐπισκοπον, τ αυτον Πρεσβυτερον, that bishop and presbyter were the very same; an opinion no sooner published but exploded by Epiphanius, and unheard of till the fourth century. True indeed, this community of names was taken up again, and strenuously argued for (though not for the same purpose with Aerius) by some eminent writers, both of the Greek and Latin Church, just upon the brink of the fifth century. But then it ought to be considered, that the authorities of this age are in a manner modern, and that they receive great abatements, not only from their distance, but the disagreement among themselves. For Chrysostom and his followers, who make no doubt but that the two orders were distinct both in office and dignity under the apostles, and as such appointed by them, yet allow the names bishop and presbyter to be reciprocally predicated of both. But Theodoret will have bishop and presbyter applied indifferently to those of the second order only, or whom we call mere presbyters, concluding those we properly style bishops to have went under the title of apostles. And, lastly, Jerome agreeing with neither, will have the inferior priests promiscuously entitled bishops or presbyters; this second order of priesthood being in his opinion originally, and for some time the first, and that of the episcopate an after addition. Now, from this dissension among the latter patrons of titular community, it is to me pretty evident that the names bishop and presbyter are not promiscuously used in Scripture; for were they so used, I cannot but think it unaccountably strange, that no apostolical writer, nay, no Christian writer at all that I know of, should ever use the same words with the same confusion, in imitation of the apostles. However, granting these younger interpreters to be in the right, yet will it no more follow from this confusion of names, that bishops and presbyters are one and the same in power, than that an emperor and his general are one and the same in power, because the word imperator is indifferently used for both, as hath been well observed of late.

After all, though Chrysostom and Jerome, and the rest of that class, are now the fathers of figure and most in vogue amongst us, (so venerable are the minor fathers, when they may be thought to serve a turn) yet the mischief on it is, that these very boasted patrons of the Presbyterian scheme are expressly against it; nor can they with all the arts of accomodation be made to conform with it. For every man of them allows that superiority of bishops we contend for, and withal asserts this superiority to have been established by the apostles, for fear they should be as many schisms as congregations; and they all unanimously grant the power of ordination to be entirely lodged in the bishop. For Chrysostom, speaking as low and moderate of Episcopacy, as he well could, says, "That ordination is the sole point wherein bishops are superior, and in this alone they seem to be above presbyters." And even Jerome himself, in the very place where he rises highest in the commendation of the presbyterate, excepts ordination as a work appropriated to the bishop. And the origin of the episcopate in his opinion stands thus, "Before that by the instinct of the devil factions commenced in religion, and the popular cry was, 'I am of Paul, I of Apollos, and I of Cephas,' the churches were governed by a common council of presbyters; but after every one began to lay claim to those he baptized, as if they were his own, and not CHRIST'S, it was decreed all the world over, that one chosen out of the presbyters should be set over the rest, whose office it should be to take the whole care of the Church, and that so the seeds of schism might be destroyed." I have set down the passage at length, because it is looked upon as the Presbyterian pillar, and as full of force as the Trojan horse, to the utter ruin of the episcopate. Now that the Church was governed by a common council of presbyters till the divisions at Corinth, is an opinion wherein, according to my little skill in antiquity, St. Jerome stands single; and upon these divisions, that a general decree should be issued forth for a new order of bishops all the world over, and this decree taken notice of by no writer before Jerome, is somewhat strange. But supposing it true, it is from hence evident beyond contradiction, that in the time of Paul, Apollos, and Peter, about whom these schisms arose, the Episcopal order was established. Besides, this same author gives us to understand, that the apostles ordained presbyters and bishops through every province. He affirms likewise, bishops, presbyters, and deacons, to have the same authority in the Church, as Aaron and his sons, and the Levites had in the temple. He gives us also a catalogue of the bishops of Rome from St. Peter; and tells us, that James the Just was the first bishop of Jerusalem; another catalogue of the bishops of Antioch from Peter; and in his list of Asia not only says, that Polycarp was ordained bishop of Smyrna by St. John, but styles him Totius Asiæ Princeps, Prince of all Asia.

If then the Churches, according to Jerome, were governed by a common council of presbyters till the contentions at Corinth, I ask whether the apostles had then authority to fix a superior order of bishops all the world over for the prevention of the like schisms for the time to come. If they had, and actually did leave all Christendom under Episcopal government, then I would know, whether such an universal apostolical decree is reversible by any authority but that which made it? Now to solve this by a distinction between a divine and apostolical institution, in a case of such extent and importance, is in my opinion to solve it by a distinction without a difference. For did not the apostles act by that divine commission from CHRIST, as my Father hath sent me, even so send I you? Did they not by virtue of this commission ordain bishops, as well as presbyters in every province, according to Jerome? Does not he affirm bishops thus apostolically instituted, to be of the same divine authority in the Church, as Aaron was in the temple? Did not the apostles appoint the order of deacons to take care of the poor? and does not Ignatius call this apostolic appointment, in the passage above cited, the ordinance of GOD? And to think that the apostles should make an order of bishops of their own heads only, and set that order above presbyters, which is confessedly a jure divino-order, is in my opinion to think very indifferently of the apostles. Why then, the order of deacons may continue, now the poor are provided for by lay-overseers, and the order of bishops may not, now we are overrun with schisms, I would fain see any other reason for this, but only that deacons are below presbyters, and bishops above them. For if bishops, who in the Christian Church answer to Aaron in the temple according to Jerome, may be laid aside by human authority, why not priests and Levites, or presbyters and deacons? And then we may shake hands with the author of the rights, and vote for no orders in the Church at all. How then our Presbyterian dissenters can defend themselves under St. Jerome's shadow, and make the order Episcopal one article for a just ground of separation, which their patron asserts to have been established by the apostles for the prevention of schism all the world over, passes my understanding; and is a point they ought seriously to lay to heart, as they would not be accountable at the last day for all the divisions, jealousies, and tempests, which upon this very score have been raised amongst us, and that St. Jerome himself does not rise up in judgment against them.

Now put these things together, church government is the point in dispute, the superiority of bishops we think fairly made out from the very letter of the sacred text, and so thought all the most ancient fathers; this primitive interpretation is farther confirmed by the practice of the apostles, who enthroned many bishops with their own hands; it was never disputed till the fourth century, and then by an heretic, and condemned as soon as disputed. The episcopate was unanimously allowed to be apostolical, and above the presbyterate in dignity and jurisdiction, by those very writers, who in Scripture assert them both to go by the same name. No one Church can be produced where the Episcopal government did not take place. No general council met to appoint it; the Armenian and Persian Churches in the east, those of Spain in the west, of Africa in the south, and of Great Britain in the north, submitted to bishops without exception. And the proof we have for all this, is the universal testimony of those writers, upon whose authority we admit the canon of Scripture.

Here then I would ask a conscientious dissenter, whether in his heart he can believe that the primitive saints and martyrs would invade the Episcopal power of their own heads, and in defiance of the apostles, who were so over tenacious of the apostolic practice in the minutest matters? Whether they would attempt this without any worldly motive, but greater loads of care and affliction, for the care of all the Churches lay upon them, and the storm generally fell first and hardest upon the bishops; and men do not usually invade upon such principles; and if they did, whether it was possible for the invaders to prevail in so short a time over Christendom, and without opposition, or one word of complaint from the degraded presbyters against the usurping prelates? For usurpations of this sacred kind, we know with a witness, never come in without remarkable clamors and convulsions, are seldom perfectly forgotten, and the revolution skinned over without a scar. That bishops therefore should obtain wherever the Gospel did so soon, and with such universal silence, cannot be accounted for any other way, than that the Gospel and the episcopate came in upon the same divine title.

Bishop, presbyter, and deacon then were the three orders of the Church from the beginning to the days of John Calvin, who was a wise and learned man, but he was a man, and notably distinguished his frailty upon these two accounts. For first, as is evident from himself, and the writer of his life, he thrust himself into the sacred function, without being lawfully called and sent to execute the same. And secondly, without consulting other Churches, without any respect to sense and practice of all Christian antiquity, he of his own head drew up a new scheme of ecclesiastical polity, wherein he excludes the Episcopal order, and lodges the whole power of the Church in a minister with lay-elders; and taking advantage of the fondness and necessity of the people, and the absence of the bishop, made them swear as absolutely and unconditionally to his new scheme, as if every tittle of it had been dictated from Mount Sinai; though by his own confession but intimated in Scripture, and this intimation never thought of by any of the ancients, nor any Scriptures of such a form entertained in any Church upon earth before his own time. The French Churches, with that of Scotland, threw themselves into the Geneva model; but we of England with more modesty, and upon surer grounds, followed the plain sense of Scripture, authorized by the interpretations, and the universal practice of the purest Churches, in the purest ages; and so reformed from the corruptions of Rome, but kept close to the primitive doctrine, and primitive government; concluding, that we might as well reform ourselves out of the inferior orders of presbyter and deacon, as that of bishop. And that if any one of these apostolic institutions might be nulled by human authority, so might the rest, and so we might come to have a new form of church government every month, or, if that seem best, none at all. And therefore, though I have all imaginable goodwill and charity for the foreign Churches, who under their hands have testified their readiness to conform with us, were they in our place, and plead necessity for their difference, yet being no judge I shall not take upon me to determine how far this plea now will justify or excuse them. But this plea of theirs, undoubtedly, can never reach our home dissenters, who have nothing to object against the moderation of our present bishops (as Calvin had against those of Rome) but only that they are bishops. And therefore I cannot think it either reasonable or lawful, to write ourselves out of an apostolical institution, confirmed by the concurring sense and practice of all the fathers, by a prescription of fifteen hundred years standing, by the judgment of our own reformers and martyrs, and by our present establishment; I can never think ourselves, I say, obliged in charity to write ourselves out of this complicated authority into a compliance with such consciences, as make such bishops one article for schism, which their pretended patron St. Jerome makes decreed by the apostles for the extirpation of the seeds of schism all the world over.

Thus I have endeavored to make out the first thing proposed, viz. that the most rational and safest method to understand the holy Scripture, is to consult the general sense of the Catholic writers in the purest ages of the Church. And this I have done by showing the natural and moral advantages of the ancients above the moderns for the better understanding of the minds of the apostles; and though perhaps I might justly have advanced their authority higher in matters of pure reasoning, from the extraordinary effusions of the Spirit, which were very plentiful in the first ages, yet I chose chiefly to consider them as witnesses of fact only; because in this view our finest reasoners cannot question their sufficiency, without calling in question at the same time the genuineness of the Gospel. And to make this matter yet more intelligible, I have taken for granted what I believe will be hardly contested; namely, that the sense or meaning of any law or institution is best understood by the general practice immediately ensuing thereupon; and this rule I have illustrated by five instances, which are not very easily made out from the bare words of Scripture, but fully cleared up by the practice of the ancients; and I have insisted the longer upon the instance of Episcopacy, because that eminence is the mark of many an ill eye, and the ground of the greatest heart-burnings and divisions amongst us; and because from the foundations in the Gospel, and the superstructure and settlement of all Churches after the same form by the apostles, and their immediate successors, we may as demonstrably conclude the order of bishops to be of apostolical, that is, of divine appointment, as we can conclude any thing from history. And now upon the whole, I think I may with reason affirm the primitive Christians to be not only the most faithful guardians of the canon, but of the sense of Scripture also; and therefore when I see some men playing their whole artillery against them, and running riot upon the absolute perfection of Scripture, the better only to run down the use of the fathers, and by getting them out of the way to fall foul upon the unguarded letter, and murder it to their own purpose, it puts me in mind of the like practices upon their sovereign, as upon the Scripture; for just such hollow panegyrics came whistling from the same quarter, that a good king would reign most gloriously without his guards, alone secure in the hearts and affections of his people, and when they had importuned him out of his forces, how they decided his person I need not tell. And thus much concerning the use and service of the fathers.—*Dr. Reeves.*

LOVE OF THE WORLD.

Here is a more particular word for *merchants, tradesmen*, and all such as are much engaged in the affairs of this world: that they would take diligent heed that the world do not insinuate and wind itself into their hearts. Oh, I beseech you, keep your hearts far from the walls of this pest-house, this love-polluting world. Let not your hearts smell of the smoke of this lower house, but of heaven. Beware that your love do not make its nest in this world. Let this idol-world be nothing to you, but GOD be all in all. Take heed that the multiplicity of world affairs choke not the sense of GOD: remember your best riches consist in the poverty of your desires. Make use of prosperity to prepare you for affliction. Know, the dearest things must be parted with when GOD calls for them; and therefore keep your hearts loose to them. Bring your natural desires into a narrow compass, but let your hearts be enlarged towards GOD. Amuse not your hearts as children at the glistering outside of things, but fear a snare in every comfort. Feed much on spiritual delights, and that will kill carnal pleasures. Let your hearts be as the *mother-pearl*, which they say receives no water but what comes from heaven. Let your hearts be open toward heaven, but shut against the world. Let not this idol enter into GOD's temple.

Sermon by Gale, 1674.

COMMUNICATIONS.

For the Churchman.

IDLE HOURS—NO. II.

BELLS.

I cannot tell with what sorrow I read in the account of the late burning of the Royal Exchange, the announcement of the destruction of the old Threadneedle-street chime; of which how much have we heard from earliest infancy. How poetical to us the very reference to those bells, which, sounding for years in the hearing of the fat Londoner, have always possessed for him the plain prose of reality and utility. The American has this one grand advantage over his brother, the native Englishman. The classic interest of many a holy spot in that storied land is not realized by the man who passes it every day to his dinner, and sees it occupied perhaps by the beggar or the stall-woman. But the American sees it not till he visits it as it were in a dream; and then the very common-place character of the present condition of consecrated places is to him an additional charm. He stands on the spot where the martyr's acre burned under the bloody Queen Mary, and the thrill which he experiences is in no way diminished by the utter unconsciousness of those who stand around him, intent only upon the sale of their donkeys.

And these old bells are gone, which I had long hoped to hear chiming away the loyal 'GOD save the Queen,' like a true Englishman, faithful to the throne, amid all its changes of possessors! How interesting must have been the moment when, at midnight, as the flames were already undermining the tower and streaming up beside it, the silvery peal was heard, for the last time, singing, like Apollo's bird, in death; and, even as it was tottering to its ruin, chiming away all merrily, 'Life let us Cherish,' and 'GOD save the Queen.' On Sunday mornings this chime has, I believe for centuries, waked the good burgher with the 'angel-music' of the 104th Psalm. How beautiful for the Sabbath morning to be ushered in with the anthem, 'Bless the LORD, O my soul!' The sound of a single bell in the still neighborhood of the country, how sweet, how full of poetry it is, awakening us to worship! But the harmony of a *chime*—the contribution of our little planet to the music of the spheres—the answering notes of earth to the '*peace below*' of the heavens—I would rather hear it than to sit all night at the opera; it moves me more than the unison of all other melodies; it gives the key-note, and I can hear all heaven joining in the lauds.

The poets have well marked the chord in the human heart which vibrates to the sound of bells. Who does not dance at Milton's beck?

'When the merry bells ring round,
And the jocund rebecks sound.'

Who does not feel the soul-searching appeal, when he reads in Shakspeare Orlando's prayer to the high-born foresters of Ardenne's?

'If ever you have looked on better days,
If ever been where bells have knolled to church.'

The sympathy is irresistibly enlisted; we share in the lonely desert feeling, and answer with a tear,—

'True is it that we *have* seen better days,
And *have with holy bell been knolled to church*.'

The feeling so awakened is one of the most holy nature; 'tis the remembrance of the glories of a Christian society; the reminiscence of those days when our infant feet were led to the house of GOD by a pious mother's love.

Cowper, that amiable master of the soul's best sympathies, opens one of the books of his exquisite Task with a description of bells at a distance. Awhile he charms you with their sound, and then shows you afar, peeping above the hills, the tall spire from which the silver sound

'Just undulates upon the listening ear.'

And here is the beautiful utility of a peal: that we who listen to the chime would always see the fane, and so very likely be drawn within hearing of the better music of the good word of GOD. Bells preach loudly, and they preach *the beauty of holiness*. It is often the lament of CHRIST'S ambassadors, when they remind us of the duty of keeping holy his consecrated day, that those who most need the admonition are the very ones who hear it not. But to such the church bells are the ministers, and 'may reach him who a sermon flies.' The noble hunter, in a German ballad, who goes forth to the chase when the beams of the Sabbath are inviting him to keep the day in rest, is described as powerfully appealed to by the distant music of the steeple.

'The beams of GOD'S own hallowed day
Had painted yonder spire with gold,
And calling sinful men to pray,
Long, loud, and deep the bell had tolled.'

But on he goes till conscience is roused again, and the warning is in his fancy,

'Yon bell yet summons to the fane,
To-day the warning spirit hear,
To-morrow thou may'st mourn in vain.'

The sequel tells us that this was the case, and that his unshrived soul could plead no excuse at the bar of his Maker, when the faithful monitor of the bells had been given to him even in his foolhardy rebellion.

He that has read the Thanksgiving Ode of Wordsworth cannot but have remarked the Sunday morning effect which the philosopher has succeeded in giving us. For a long while we are losing ourselves in pious and ennobling contemplations—such musings as the mind loves to indulge in, in anticipation of some exalting exercise. We are wrapped in a reverie which we still remember is but a prelude to worship: and when we are just on the verge of forgetting it we are arrested,—

'For hark the summons! down the placid lake
Floats the soft cadence of the church-tower bells.'

We are delightfully surprised, and we arisn, with the exclamation of David, 'I was glad when they said unto me, Let us go into the house of the LORD.'

When Cowper is painting the utterly desolate situation of Selkirk, he makes him cry, with the greatest truth to nature,

'The sound of the church-going bell
These valleys and rocks never heard,
Never sighed at the sound of a knell,
Or smiled when the Sabbath appear'd.'

What a picture this gives us of his loneliness, and how sympathetically we share the silence of his solitude.

Why is it then, that even in this Christian land, we might almost say the same thing, even in large villages and well-settled cities? There is scarcely a peal of bells in the country, and the church-goer is knolled to the house of GOD by a warning monotonous and dull, as if he were attending a funeral. Why do not some of our 'merchant kings,' who are Christians, consider the effects of this want upon our national character, and, with equal patriotism and taste, bestow these appropriate and useful ornaments upon the spire nearest their country seats? At present, the muezzin clamoring from his minaret, sounds a more Christian cry than many of the miserable gongs that thump in our country steeples.

For the Churchman.

MEDICÆ SACRÆ.—NO. I.

Mr. Editor,—With your consent, I propose to offer in a series of numbers some thoughts on the state of medicine among the ancient Jews, and some comments on the principal diseases mentioned in the sacred Scriptures. In doing so, I shall not aim at originality, but draw freely from all the sources within my reach; hoping, however, that as the subject is one by no means exhausted by biblical critics and expositor, I may be able, in some measure at least, to produce things new and old.

Although there is but little said in the Old Testament in relation to the healing art, we may gather from various passages sufficient light to enable us to form a tolerably just estimate of the state of medicine among the early Jews. In the writings of Moses we find various allusions to the practice of medicine, particularly in regard to the treatment of leprosy. The first passage in which we find physicians distinctly mentioned is in the last chapter of Genesis, "And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel." Should we infer from this passage, as some commentators have done, that the practice of medicine was a distinct profession in Egypt at the time of the death of Jacob, we should fall into error, for it is worthy of remark that the Hebrew word which is translated "physicians," is in the Septuagint rendered "ενταφιασται" (pallinatores, vespillones, embalmers) corresponding to the Latin *funeratores*, as some think, and not ιατροι or θεραπευται, which would probably have been used, had the term applied to physicians, as understood in our day. This interpretation is confirmed by a passage of Diodorus Siculus, speaking of the Egyptian custom of embalming, he says "Those, who are called ταριχευται, *taricheutæ*, the *embalmers*, they esteem worthy of honor and respect, for they are familiar with their priests, and go into their temples as holy men without any prohibition." Now it is well known that among the ancient Egyptians, the office of priest and physician were united; arising, doubtless, from the fact, that as disease was considered as the infliction of the offended divinities, the influence of the priest was essential as intercessor. But notwithstanding, this passage does not establish the fact of the existence of medicine as a distinct art in Egypt during the residence of the Egyptians in that country, we have the authority of Herodotus, Diodorus Siculus, and other ancient writers to prove that medicine was cultivated in Egypt at least 2000 years before the Christian era, corresponding to the era of the birth of Abraham, and but 350 years after the deluge. The "precepts of Thouth" which constituted the text book of the priests, and which were afterwards collected into a volume called "Embre," were derived from the Secretary of Osiris, according to Herodotus, and the remains of the temple of Osiris at Memphis, still excite the wonder and admiration of the traveller. The priests, in order to secure a monopoly, labored, with great address and skill, to disguise the rules of their practice beneath a multitude of superstitious observances, and to surround it with a fence of impenetrable mystery. Accordingly, magic and divination, which were regarded as the very highest branches of the profession, were especially reserved for the chief priests as their exclusive right, while the study of the precepts of Thouth, or the six hermetical books on medicine, embracing what was then known in anatomy; the doctrines of medicine and surgery; the history and treatment of disorders of the eyes; the diseases peculiar to females; and the method of constructing and employing surgical instruments; all this was left for the *pastophori*, or image-bearers, who held a subordinate rank in the order of the priesthood, and upon whom devolved the more menial offices of the temple. These chief priests or *magi*, are doubtless the same of whom Moses speaks in the 7th and 8th chapters of Exodus, (1491 years before CHRIST) under the names of the *wise men*, the *sorcerers* and the *magicians* of Egypt, whom Pharaoh called in to rival the miracles performed by Moses, by means of juggling and legerdemain. At a subsequent period, or about the time of Herodotus, four centuries and a half before the Christian era, a revolution took place in the practice of medicine among the Egyptians, each disorder having a separate physician to treat it, thus wresting the practice of medicine out of the hands of the priests. "The art of medicine" (says Herodotus Euterpe—b. ii. p. 84) "in Egypt, is thus exercised: one physician is confined to the study and management of one disease; there are of course a great number who practise this art, some attend to disorders of the eyes, others to those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; while many attend to the cure of maladies which are less conspicuous."

The Jews after residing 430 years in Egypt, would naturally carry with them many of the customs and institutions of those with whom they had associated, we should therefore expect to find the office of priest and physician united, as was the fact. How long this continued we are unable to tell with certainty, though probably not long, as we read in Chronicles xvi. 12, "And Asa was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the LORD, but to the physician." It is plain enough that if the profession of physic had been confined to the priesthood at that time, the applying to the physicians would, by implication, have involved an application to the LORD through their mediation. Job also accuses his friends of being physicians of no value, thus showing not only that there were physicians in his time, but that medical reputation possessed, then as now, a relative value. During the early history of the Hebrew republic, we find that the treatment of disease consisted chiefly in certain regulations for the purpose of promoting cleanliness, and preventing contagion, hygienic rules, together with various ceremonies, which, so far as they could affect the patient at all, must have acted entirely on the imagination. At that period implicit credulity and gross superstition characterized the whole mass of the people. As the Jews were a peculiar people, and selected for the accomplishment of a particular object, it is not strange that their history should furnish us many instances of the miraculous interposition of the Deity, both in the infliction and cure of diseases. That such was the fact, we have the express declaration of GOD himself, in the 15th chapter of Exodus, "If thou wilt diligently hearken to the voice of the LORD thy GOD, and wilt do that which is lawful and right in his sight, and wilt give ear to his commandments, and keep all his statutes, *I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the* LORD *that healeth thee.*" In corroboration of this, we find in the 12th chapter of Numbers, that Miriam was miraculously punished by the instantaneous infliction of leprosy, for murmuring against Moses, and as instantaneously healed, at his intercession; Azariah king of Judah was also smitten with leprosy for disobedience to the commands of GOD; Gehazi also was afflicted with the same disease for falsehood and fraud; and Hezekiah was restored from a dangerous illness in consequence of his supplications to the Almighty.

But though the infliction of disease was occasionally a miraculous event, and designed as a manifest punishment of sin, yet we are by no means justified in concluding that for the most part, they had not their origin in, and were subject to, the ordinary laws to which diseases are subject at the present day. The Jews were under the influence of the physical laws which govern animated beings, and were doubtless subject to all those diseases to which the inhabitants of the same country and climate are still liable, and how averse even Deity is to employ other laws in the execution of his will, it is worthy of remark, that even in the most terrific of the miracles described by Moses, he only employed secondary causes, called into action in an unusual manner; and in the cases of Miriam, of Naaman, of King Hezekiah and others, the most ordinary methods of cure then in use were directed, although the successful application of the remedies was the indisputable result of divine favor. In the case of Miriam the usual period of separation and purification was enjoined and complied with; in that of Naaman the detersial effects of ablution in the river Jordan; and in that of Hezekiah we meet with the first instance of the application of a cataplasm for the maturation of a phlegmonous tumor. These instances are sufficient to illustrate how Deity renders secondary causes obedient to the agency of his will, and instruments for manifesting his power and beneficence.—Where diseases can be traced, however, to the influence of natural causes even among the Jews, it would be unsafe as well as unphilosophical to attribute them to supernatural agency, or to consider them as the effects of divine wrath; for were diseases designed as a special punishment for sin, the object of Heaven would in a great measure be defeated, unless the visitation were marked by such striking circumstances as would prevent the motive from being mistaken. If in a particular case of disease the infliction comes directly from Deity, and out of the usual order of events, it doubtless would either be incurable by ordinary remedies under the direction of human skill, or curable only by the power of Heaven, clearly manifested beyond the possibility of being misunderstood.—As complaints among the early Jews, were generally under the control of remedies, as among us at the present day, we infer that their cause was not supernatural, nor recovery miraculous.

The language of our Saviour on several occasions confirms us in this view of the subject. Thus in his parable of the rich man and Lazarus, he introduces Abraham expressly declaring, in reply to the request that one might be sent from the dead to his brethren, that, "if they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead;" and in reply to a question from his disciples, respecting the man who was blind from his birth, as to whether this privation was the remote punishment for a sin committed, either by the blind himself or his parents, he expressly says, "neither hath this man sinned, nor his parents; but that the works of GOD should be made manifest in him." In conclusion, then we infer, that though in a general sense all diseases are the infliction of GOD, yet that in particular cases they are especially so, and that among the ancient Jews, such inflictions were not unfrequent nor unheeded, yet that in all cases they are subject to the operation of those natural and physical laws, to which the Creator has made all living things subject.

C. A. L.

For the Churchman.

CHURCHES.

Mr. Editor,—I have just read a sermon preached at the consecration of St. John's Church, Salem, New Jersey, by the Rev. Edward G. Prescott, A. M., rector. There is much in this discourse that interested me, and much I am sure that will profit every candid and seriously-minded reader. There are two points embraced in the sermon, which, as they relate to topics that have recently occupied my mind with peculiar interest and seriousness, especially arrested my attention. The first is embraced in the following extract.

"For no common and earthly purpose has this house been erected, by none such let it ever be profaned: for the worship of ALMIGHTY GOD has it been built, let it never be turned to any use not connected with that end: for the administration of the holy sacraments has it been set apart, let it never be polluted by the business and cares of the world. For no purpose which is not in some manner to promote the glory of GOD, or to spread the benefits which are secured by the Gospel of CHRIST, have you the right to use it. This house is no longer yours. It belongs to religion and its Author. By your own solemn act have you given it to him; and while you as its guardians are intrusted with its charge, you have assumed the solemn duty of keeping it holy unto him.—Turn, my brethren, to the first prayer in the solemn service of consecration, the first prayer which was ever publicly offered in this place, and you will see that you there invoked GOD to be your witness, that from that moment it should be separated from 'all unhallowed, ordinary, and common uses,' and dedicated to his service. Are these words of form? Think ye that as such they have been received in heaven? Or is GOD an image which has ears, but heard you not? Eyes, but will not see what you may hereafter do with the house given unto him? Believe it not: thoughtlessness in this respect will be a mockery of Him, and will deserve the rebuke of CHRIST to the money changers in the temple, 'It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.'"

Mr. Editor, this solemn appeal is not unseasonable. Grievous have been our desecrations of the houses of the LORD, and awful the extent of dishonesty in professing to give to Him what we have yet used as our own. The subject is now arresting the serious attention of reflecting Christians, and they are looking with deep anxiety to see how far rectors, and in parishes where there are not these officers, vestries will be true to their obligations in this important matter.

The other passage which I shall thank you to insert is the following.

"May every feeling be here brought into subjection, and taught to harmonize with the place, for you are within the house of prayer, and around you are the dead, while high above both towers the cross of CHRIST.* The cross of CHRIST! Too long has Protestant Christendom been content to sit by itself without daring to raise the standard of its faith; too long have we given up to the Romanist this sign of our redemption, this emblem under which the followers of JESUS gather to the spiritual combat. Thanks be to GOD, the time is fast passing when the cross of CHRIST shall be looked upon as the badge of a part only of the Church, and this most holy ensign of the faith of the Church universal be yielded to a corrupted branch.—Long may it rise above this temple of our GOD. The first object upon which the eye of the traveller shall rest as he enters upon our plains: the last upon which his gaze shall linger as he sails away from our shores, long, long may it be the cross of CHRIST. While as he approaches it promises to his weary body those earthly comforts which are gathered beneath its shade, may it speak to his tired soul of that rest which remains to him in the kingdom of heaven; or, as it recedes in the distance, while it reminds him of those friends whom he is leaving here, may it gladden him with the prospect of a future reunion with them in the city of our GOD. Welcome to our holy place be this badge of our discipleship. Till the blessings which it secured are confined to a sect, we will not be ashamed of this memorial. It was planted upon the hill of our redemption. It was the witness of that groan which burst the sepulchre, and rent asunder the veil of the temple; it was the end of the labors of CHRIST: it is the seal of our salvation. Welcome then again, thrice welcome let it be to this our house of prayer; beneath it, in this place, may generation after generation kneel in worship; and when he who now speaks and you who hear are gone, may we, and multitudes who shall follow us, beneath its hallowed shelter sleep sweetly in JESUS.

And now, brethren, I commend you and this house which you have built to his name, to the guarding care of GOD. Long may you be permitted to bring your offerings to this his earthly altar, and when you shall have ceased from serving Him here, may you take up the glad songs of praise in a 'temple not made with hands, eternal in the heavens.'"

I honor the brethren who have erected this church for their sound Protestantism, in not being willing to allow that the cross is the peculiar emblem of Popery. May such testimony against this grievous error abound more and more among us. Those who deny the sacrifice of the cross; and those who blend with that precious doctrine dogmas, and systems, and vain reasonings, which mar its beauty and hinder its edifying influence; and those who cause schisms and divisions in that *one body* in which CHRIST would reconcile his people unto GOD by the cross, may, if they will, adopt the weathercock for their emblem; but let it not be so with the primitive Catholic Church. Let her not leave to the Church of Rome, a schism fraught with heresy, the honor of monopolizing as its badge the symbol of that holy faith, of which she is the divinely appointed guardian and defender.

CRUX.

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* The steeple of the new church is surmounted by a cross.

For the Churchman.

THE PROTESTANT EPISCOPAL CHURCH OF ST. PETER.

This edifice is situated at Chelsea square in 20th street, between the 8th and 9th Avenues, and is a finished specimen of Gothic architecture. The walls, which rise 40 feet above the ground, are built of hammered blue stone, trimmed with granite. The dimensions of the church are 65 feet in breadth by 120 feet in length, including the tower and vestry-room.—The tower, which is at the north end, is 23 feet square, and 138 feet high, supported by angular buttresses of 4 stages, and finished at the top with 8 pinnacles each 30 feet high, crocketted and crowned with finials. Buttresses are also attached to the walls of the main building, the ends and sides of which, and of the top of the tower, are crowned with embattled parapets. The roof is covered with metal; on each side of the tower is an open screen of rich tracery work, 30 feet high, supported by octagon towers, surmounted by pinnacles and crowned by finials. There are 5 pointed windows on each side and a large oriel window in the south end, the large window in front of the tower is 24 feet high and 12 feet wide. The galleries in the church are supported by clustered columns, and tudor arches, trimmed with projecting pendentives, filled between with rich tracery and ornamental carving. The ceiling is composed of double-groined arches springing from massive pendants. The pulpit and desk are in excellent keeping with the rest of the work for beauty and richness of design. On each side of the pulpit, in the end wall, is a handsome niche, the design of which was taken from Henry the VIIth's Chapel, Westminster. The ground floor contains 138 pews, and the galleries 68.

At the northern end of the building, in the gallery, stands the organ, a splendid instrument, built by Mr. Henry Erben of this city; in height 31 feet, in breadth 21 feet, and in depth 13 feet. The case is a very rich specimen of the Gothic, and is furnished with three sets of keys (compass from GG to F alto,) and pedals from GGG to an octave below the manuals to D, making the compass of the pedals one octave and a fifth. The number of draw stops is 34, distributed as follows. In the *great organ* 12 stops, viz. large open diapason, 2d, open diapason, stopped diapason clarabella, night horn, principal, twelfth, fifteenth, sesquialtra of 3 ranks, cornet of 4 ranks, trumpet and clarion. In the *choir organ* 7 stops, viz. open diapason, viol de gamba, stopped diapason, flute, principal, and cremona. In the *swell* 9 stops, viz. open diapason, stopped diapason, dulciana, flute, principal, fifteenth, cornet of 3 ranks, trumpet and hautboy. In the *pedals* 3 stops viz. double open diapason, open diapason, and principal, making in all 31 stops of pipes—the remaining three are coupling stops, one of which unites the great and choir organs, another, the choir organ and swell, and the third, the pedals with the bass of the choir organ. The largest pedal pipes are 21 by 24 inches inside and 22 feet long, the largest metal pipe is 10 inches in diameter, and about 12 feet long. The cost of the organ was $5000,—so large an instrument must evidently be one of great power, but it is by no means disproportioned to the building, nor disagreeably loud, the care taken in voicing it, so as to give to each stop the proper amount and quality of tone, having given to it as a whole, that rich and mellow character which is the most suitable accompaniment to the solemn services which this instrument is intended to assist.

The builders of the church were Messrs. W. S. Hunt, carpenter, and R. Brant, mason, who have fulfilled their respective contracts with conscientious fidelity, and with great excellence and beauty of workmanship.

The architect was Mr. James W. Smith, by whom the designs and plans were furnished and drawn, and under whose superintendence the building was erected, bearing ample testimony to his taste, judgment, and ability, and affording rich promise of eminence in his profession.

The church is under the pastoral charge of the Rev. Hugh Smith, during whose rectorship it was commenced and has been completed.

For the Churchman.

Having had occasion lately to examine with some precision the rubrics of our Prayer-book, I notice that in our standard edition the "Amen" in the act of administering the sacrament of baptism is in Roman characters, unlike our other editions, and, with others of the clergy, I considered this an error. Looking, however, into Palmer's learned work on ancient liturgies, I there found it marked in Roman, by no less than four of these venerable rituals,—namely, that of Constantinople, of Alexandria, of Gaul, and of Antioch. In that of Alexandria where the term immersion is used it is repeated after each, thus, —Ego te baptizo in nomine Patris. Amen. Ego te baptizo in nomine Filii. Amen. Ego te baptizo in nomine Spiritus Sancti. Amen.

In all the English copies I have seen, the amen is in Roman, indicating it as said by the minister as well as by the people; and in the commentary of Warner, it is marked in the same manner. Still seeing no reference to it in Wheatley, I thought this could not be intended by the framers of our liturgy till I referred to the very elaborate work of Dean Comber, where I found the following commentary upon the specific act of baptism, "Finally, let the priest and all the people heartily say 'Amen,' when the mystery is ended, both to show they believe the child to be rightly baptized, and to desire GOD may ratifie that in heaven which we have done upon the earth. Amen." Now, Mr. Editor, as I have not been able to find that in the alterations by our General Convention, this amen is included and as from the above authorities it would seem to be the intention of the Church, that it should be used by minister as well as people, let me ask whether there is any other authority than usage, and that very modern, for altering the type of this Amen from Roman to Italic; and more, whether if such were the ancient and consentient use by minister, and people, as appears to be above indicated, it deserves not, with some other amens, to be brought back to the Church in this country, diligently conservative as she is of primitive order.

CLERICUS.

That a *knowledge of the subject to be taught* is a necessary qualification of the teacher, would seem a proposition which it is needless to prove, if it were not that there are some who set up an impulse of the spirit as a substitute for attainments of that sort, and as a dispensation from such studies as may enable to explain, to defend, and to apply the truths of Scripture.—Not so St. Paul, who instructs Timothy as follows: "The things which thou hast heard of me, the same commit thou unto *faithful men,* who shall be *able to teach* others also." Still we find fidelity held up as the first and leading requisite; but *ability to teach* goes hand in hand with it, as that without which it would be of little use to the edification of the Church.

If it be asked, What are the subjects which come within this branch of knowledge? I answer, that in this, as in every line, it must be such as especially pertain to the profession concerned. If there be other intellectual attainments of importance to a clergyman, as indeed there are, it must be on the principle expressed in one of the questions in the ordination service, that they help to a knowledge of what is contained in Scripture. Whatever can assist in so good a work—and there is *scarcely any branch of general knowledge* which may not lend its aid—who will dare say, that it is foreign to the character of a gospel minister? But if human knowledge be set up as a rival to divine truth; if an inability to confute the gainsayer, to instruct the ignorant, to bring back the wandering, to support the weak, and comfort the desponding, be thought atoned for by a progress in science and by skill in languages; this is not the wisdom called for in the text. The Gospel stands "not in the wisdom of man, but in the power of GOD;" that is, its subjects are of divine communication, and not the achievement of human thought or study. The revelation being made, its sense is to be determined, to be opened, and to be applied by the human mind, with the help of whatever assistance it can obtain. But let not the means be substituted as the ground on which they are to work.—Let not that species of knowledge, which should derive its importance from its being subservient to one of an higher kind, be admitted as a dispensation from the main object.—*Bishop White.*

CHRISTIAN SECURITY.

"Simon, Simon, Satan hath desired to winnow thee as wheat;" here is our toil: "but I have prayed for thee, that thy faith fail not;" this is our safety. No man's condition is so sure as ours. The prayer of CHRIST is more than sufficient both to strengthen us, be we never so weak; and to overthrow all adversary power, be it never so strong and potent. His prayer must not exclude our labor: their thoughts are vain who think that their watching can preserve the city which GOD himself is not willing to keep. And are not those as vain who think that GOD will keep the city for which they themselves are not careful to watch? The husbandman may not, therefore, burn his plough, nor the merchant forsake his trade, because GOD hath promised, "I will not forsake thee." And do the promises of GOD concerning our stability, think you, make it a matter indifferent for us to use, or not to use the means? to pray, or not to pray, "that we fall not into temptation?" Surely, if we look to stand in the faith of the Son of GOD, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our LORD and Saviour in saying, "Father, keep in thy name," that we should be careless to keep ourselves. To our own safety, our own sedulity is required.—*Hooker.*

THE CHURCHMAN.

SATURDAY, MARCH 31, 1838.

NOTICE is hereby given that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman,*" in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention,* to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

ST. JOHN'S CHURCH, HUNTINGTON.—Our readers can hardly have forgotten the interesting description of this church, in a late number of our paper, from the pen of the Rev. Dr. Rudd, a measure of whose labors in early life was devoted to its service. It will gratify the author of that article to know that the vivid narrative of his labors has been the means of awakening the interest of many readers in the venerable church; and still more will he be gratified to learn that a very promising attempt is about to be made for its revival. A few Episcopalians from our city have purchased in that neighborhood, with a view to make it their residence during the whole or part of the year, and naturally and justly mindful of their Church, they have resolved that one of their first efforts shall be to secure the regular performance of its services. And with that distaste for novelty and love for the venerable, which are part of a Churchman's instincts, they have determined to abstain from any attempt at a new building or a new location, and to repair the edifice with as little alteration as possible in its antique structure and appearance. The pulpit and desk therefore, on the north side, the chancel and altar on the east, and we believe the capacious pews likewise are all to be left intact. We commend the intention, as testifying a pious regard for our forefathers and preserving a monument of wholesome instruction for their children. The pulpit so profanely denominated *a tub,* may remind the worshippers that the gravity of religion requires us to dignify the preacher, and not to magnify the orator: the pews so opposite to the tasteful and luxurious settees of modern times, may remind us that our fathers were less mindful of comfort than of devotion, and were not in this respect "lovers of themselves more than lovers of GOD;" while the detachment of the altar from the rest of the sanctuary may remind us of the pre-eminence of its services and of the sacrifice which it is intended to commemorate.

In order to effect this object it will be necessary to raise about $500, in addition to what will be contributed by those more immediately interested in this praiseworthy and benevolent undertaking. It has the hearty sanction of the Bishop, who has ever cherished a warm interest in the church at Huntington, and entertained hopes of its revival when others were willing to give it up in despair. The church is in the midst of a numerous population, and may be the means of recovering many of the children who have strayed from the fold of their forefathers. If the present opportunity should be lost, it is hardly probable that another equally favorable will recur. We commend the object therefore to the attention and encouragement of the liberally disposed.

REVIVALS.—We consider it matter of joy and devout thanksgiving that our Church is exempt from those local and temporary excitements which are commonly termed "Revivals." They are productive, we are persuaded, of no beneficial effects which would not be produced in a far greater degree by such an improvement of the authorized means of grace as may be uniformly and steadily practised, not for a week, or a month, or a year, or even during life, but from generation to generation: while, on the other hand, they are productive of evils which are scarcely ever manifested under a ministry more settled and more uniformly faithful. We are not governed, however, by considerations of utility. We are opposed to modern "revivals," so called, because we are convinced, after thorough inquiry, that they are the fruits of doctrines which date no farther back than the Reformation, and which receive no shadow of countenance from the standards of our Church, having come into vogue long after her liturgy was in existence, and even after her articles were compiled. The following letter contains no uncommon example of that conceitedness and spiritual pride which modern "revivals" are found to engender.

"*Rev. and Dear Sir,*—We have had, of late, in our village, what is termed a 'Revival;' and as a sample of the temper of the times, I copy for you a letter addressed to me a few days since, by one of those females among us, who are encouraged to pray and teach in religious meetings. To judge of the *justice* of this castigation, you should be advised that, during the Epiphany season, I have added to the communion fourteen individuals—decided cases of renewal, and whose profession will *tell,* by a life of faith, that they have, indeed, passed from death unto life; and received into the Christian Church by baptism, 14 infants and 6 or 8 adults. The letter is without the author's name, and is as follows:

Rev. Mr. ——, As a fellow-traveller with you to the tribunal bar of ALMIGHTY GOD, one who has sat under your preaching, and have made inquiries and been a strick observer *of late* to know what you, Sir, are doing *especially* to advance the cause of CHRIST; I would advise you with the most perfect kind feeling for your soul, and in view of the day when you and your congregation will meet at the judgment-seat of CHRIST, to examine your heart closely to know whether you have done all in your power to "pluck sinners out of the fire." I do most *awfully* fear that you manifest something of the spirit that John did when he saw one casting out devils, because he followed not him, forbade him. Read the answer our LORD gave him, Forbid him not, he that is not against us is for us. I do most affectionately invite you to read Matt. xviii., and the parallel passages in Mark, together with Barne's Notes. Yours affectionately.

—— —— *February 1st.*"

FOX'S ACTS AND MONUMENTS.—A proposal to republish this work has given rise to a discussion of its character for veracity and candor among the members of the Church on the other side of the Atlantic. Mr. S. R. Maitland is writing a very able series of letters to show that many of Fox's statements are either unfounded or grossly exaggerated, and marked by a rancorous and unchristian spirit. Mr. Townsend, however, the editor of the projected work, promises that Fox's correctness shall be fully vindicated. The Tract Committee of the Society for Promoting Christian Knowledge have given offence to a certain portion of the Church by their refusal to recommend a reprint of Fox's Book of Martyrs. Whether the objections of the committee were similar to those of Mr. Maitland we are not informed: one thing, however, is certain, that neither the Church nor the Protestant cause generally can be benefited by any partial, exaggerated, or rancorous statements; but that the mischief intended by the authors of all calumnies must eventually recoil on the cause which it is designed to favor. In history, no less than in doctrinal controversy, the greatest injury may be done to the Church by failing to discriminate what is Romanist from what is Catholic.

The following extract from Mr. Maitland's letter furnishes a curious instance either of ignorance or misplaced wit, both of which in a version of the Scriptures would be equally reprehensible.

"I have elsewhere noticed Reinerius Saccho's statement, that the early Waldenses undertook to translate the Scriptures from the Latin, and that, being uneducated and ignorant men, they misunderstood several passages from being misled by a degree of similarity in words which had very different meanings. Among other examples, he specifies that in the passage, 'He came unto his own, and his own (sui) received him not,' (sui non receperunt eum,) they mistook *sui* for *sues,* and translated it by *swine.*—Illyricus, when he quoted the passage in his Catalogus Testium, had the impudence to attempt getting over this plain statement about Waldensian learning, by writing in his margin, 'Est pius jocus.' Fox following him, boldly asserts that they so translated intentionally 'rather merrily than unskilfully;' and we read in his margin, (either because he misunderstood the words of Illyricus, though then one does not see where he found merriment, or from a misprint in his own book,) 'Est pius locus in lascivos sacerdotes.' He actually tells us, They rather merrily than unskilfully [that is, these persons whom he represents as eminently holy, intentionally and in fun, while pretending to translate the word of GOD] expounded the words of St. John, 'Sui non receperunt eum,' 'Swine did not receive him.' ii. 269. It was a pious joke against lewd priests, whom Fox seems to have considered as very fit subjects for a joke. Indeed, unless it arose from its being levelled against these sinful and unhappy men, I am at a loss to conceive wherein the piety of the joke consisted. Simply considered, there surely cannot be much piety in a merry quibble on words which record the most dreadful sin that man has committed, the most deplorable truth that has come to his knowledge."

Practical Suggestions towards alleviating the sufferings of the sick. Third Ed. London. J. Hatchard & Son. 1837.

We are induced to notice this work, as well from the novelty of its plan, as from the benevolent end which it has in view. Although it has already reached its third edition, yet it has been but a short time before the public; and in this age of small books and love of excitement, it is no little praise that a work of a nature so practical and so pious should have been received with so much favor.

The first volume is intended for those who have the sick under their care; and comprises useful and most sensible directions for promoting comfort and accommodation. Those who have suffered from much illness, and only such, are aware how often their happiness depends upon the proper management and attention of the nurse; and yet, how often it is, that those attending the sick bed are incapable of doing so properly. To the young wife and the young housekeeper, we would particularly recommend it; and even to clergymen, we believe that it would prove of much benefit, in directing them on one of the most important, and but too often most melancholy occasions of duty. It is the more to be depended upon, since we understand it to be the result of experience of some ladies who have suffered much from illness themselves.

The second volume, which is four times as large as the first, is chiefly a compilation. It is intended for the use of the invalid himself, and is printed in a large type. It commences with "suggestions to the invalid," and includes reflections, passages of Scripture, thoughts, prayers, hymns. &c. The prayers appear to be peculiarly good, well suited to the occasion, and deeply pious. Where they are not original, they are selected with great care, and many of them from our liturgy. We may say the same of the hymns.

In conclusion, all who know this work, and all who have need of its assistance, must, we are sure, feel grateful for the benefit which they may derive from it.*

K.

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* The editor would remark, that not having seen the above work himself, he relies on the general correctness of his correspondent.

The Seventeenth Annual Report of the Mercantile Library Association. Clinton Hall, New York. James Van Norden. 1838.

We had intended sooner to have noticed this very excellent report, and to have congratulated the society on its prosperity and efficiency. Daily is it rising in importance, and daily is it doing more good. Not only is it a local institution; the whole country is indebted to it. Here it is that a foundation is laid for extensive and liberal usefulness; and hence it is that a love of literature and all the consequent blessings attendant thereon take their rise, as a stream, fertilizing as it goes, and flow through the land. This is a country intrinsically commercial, and nothing but the cultivation of literature among those engaged in commerce can save us from the many evils consequent upon the constant pursuit and accumulation of wealth. Ignorance is the impure fountain whence nine-tenths of the sin and all the errors of the world spring; and where this has taken possession little are the prospects either of heartfelt religion or piety.—Legislative safety or national peace are not to be expected in a large and wealthy, but ignorant country.

In the past year 2,547 volumes have been added to the library, making a total of 15,852 volumes; and 3772 subscribers enjoy the advantages which this institution, with a peculiar liberality of management, extends to them. A few days since we were turning over the leaves of the catalogue: the generality of the books are, we are glad to say, of an important and valuable character, embracing the several departments of learning, but especially history, the sciences, and the arts. We were, however, sorry to see so few on the subjects of political economy and natural history. In Europe commerce has acquired the dignity of a perfect science, and surely in a library dedicated to commerce there ought to be as perfect a collection of the works of the French and English political economists and statisticians as can be acquired. While practice *only* is relied upon, mercantile transactions must ever stand on a narrow and infirm basis; and the legislating on this subject be mere guess work. Natural history requires works of reference more peculiarly than any other branch of knowledge; but unfortunately they are, in general, of so expensive a character as to render the purchase incompatible with ordinary means. It is such institutions only which can possess a really useful collection on this subject. And when we reflect on the teeming abundance of wonders which this land lays at our feet, and how this study conduces to raise the mind and exalt it from nature up to nature's GOD, we cannot but be desirous that better means of attaining a scientific knowledge of it should be laid before the members. Of all pursuits, not religious, there is perhaps none which repays its cultivation with more delight, more true happiness, more heartfelt satisfaction, than this.

It is not perhaps generally known that Columbia College bestowed, in 1830, two scholarships on this institution. We are sorry to say that one person only has availed himself of this really great benefit.

K.

NEWARK COLLEGE.—From a catalogue of this college now before us it appears that it numbers 44 students, of whom 14 belong to the preparatory class.—This is a small number for a college favored with so respectable a faculty. Rev. Dr. Mason, the president; the Rev. W. N. Pendleton, Professor of Mathematics; and the Rev. George Allen, Professor of Ancient Languages and Literature, are gentlemen well and favorably known in the Church. The course of studies is substantially the same as that of other colleges, and the usual facilities are afforded for its successful prosecution. The terms also are moderate.

The Limitations of Human Responsibility. By FRANCIS WAYLAND. Boston: Gould, Kendall & Lincoln.

We insert the title of this book by way of acknowledging its receipt: proposing to take an early opportunity to give it a more extended notice.

Celestial Scenery; or, the wonders of the planetary system displayed; illustrating the perfections of Deity and a plurality of worlds. By THOMAS DICK, LL. D., author of 'The Christian Philosopher.' &c. &c. New York: Harper & Brothers. 1838.

There is more matter of fact and less of speculation in this work than in any of the other works of Dr. Dick which we have read. This is a recommendation; for though the speculations of the author are often ingenious, yet they are often erratic and visionary, and their general tendency on the minds of young readers is unfavorable to sobriety of judgment. The subject of the present treatise is one which has been often and skilfully treated, but nowhere perhaps with greater variety of fact and illustration than in the present treatise. The cuts are appropriate and numerous.

Bishop Onderdonk's last lecture, for the present season, to candidates for orders and young men designing to become candidates, will be delivered to-morrow evening in the Chapel of St. Peter's Church. Service to commence at half-past seven o'clock.

These lectures are delivered without omission on account of weather.

READING ROOM.—Messrs. Sherman & Trevett have issued a circular proposing to establish a reading room for the resort of the clergy and laity of our Church. It is contemplated to furnish the room with all the theological works of the Church, both in Great Britain and the United States, and with the best and leading periodicals devoted to miscellaneous, literary, and scientific subjects. That such an institution, properly conducted, would become a general source of pleasure and profit, will be doubted by few: and the favorable opinion which we have formed of Messrs. Sherman and Trevett, after a long acquaintance and habits of daily intercourse, enables us to speak confidently of their abilities to conduct such an institution in such a way as to meet the expectations of the public and to subserve the interests of the Church. We therefore wish them all success in the enterprise.

FOREIGN MISSIONARIES.—The Rev. Mr. Boone, missionary to China, and lady, arrived at Batavia in Oct. 106 days from Boston, and write on Nov. 22, in excellent health. The Rev. Mr. Hanson, whose health had failed him, has availed himself of the generous offer of Capt. Richardson of the ship Brooklyn, and returns home, via Cowes, free of expense. Mr. H. reached St. Helena, Jan. 22, without any material change in health, and may be expected shortly to arrive from England.

The Susan Elizabeth from Cape Palmas last Monrovia, left the former port early in January. Letters by her have not yet been received, but the anxiety of friends will be relieved by learning that the missionaries at the Cape were all well at that date. No intelligence that we are aware of has been previously received, directly or indirectly, from Cape Palmas, of a later date than early in July last. The Rev. Dr. Savage visited Monrovia in the Susan Elizabeth in company with the Rev Mr. and Mrs. Wilson.

P. S. A letter just received from the Rev. Dr. Savage, dated Monrovia Harbor, 31st January, states, that for three or four months his health had been feeble from repeated attacks of intermittent fever. At the above date, thought greatly improved, he was yet far from well.

The Rev. Mr. Payne had suffered less than usual from the fever, and was enabled to engage in conducting the affairs of the mission. The Rev. Mr. Minor, though somewhat feeble, was employed in the mission school. The health of those who arrived in July had been improving during the last three months of the year.

☞ We beg to direct attention to the advertisement of Mr. Phipps, who proposes to superintend the instruction of young ladies in private; and eventually, if sufficiently encouraged, to establish a public seminary in our city. The impression left on our mind after an inspection of Mr. Phipps' testimonials and a few brief interviews with him, is, that his qualifications in point of manners, experience, and general ability, are such as would justify parents and guardians in confiding to him the responsible and delicate trust which he solicits.

SPECIAL MEETING OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Extract from the minutes of a meeting of the Executive Committee of the General Protestant Episcopal Sunday School Union, held Feb. 21, 1838.

Whereas the Board of Managers of the General Protestant Episcopal Sunday School Union, at their last meeting, passed a resolution, in the following words, viz. "Resolved, That the Executive Committee have power to call meetings of this Board." and whereas, in the opinion of this committee, there is an urgent call for a speedy meeting of the Board of Managers; therefore,

Resolved, That the Executive Committee do call a meeting of the said Board, to be held in the Sunday school building of St. John's Chapel, in this city, on Tuesday, the 3d day of April next, at 5 o'clock P.M., "and that the Secretary of the Board of Managers be requested to give notice of said meeting through the several religious periodicals of our Church, and by a special notice addressed to each member of the Board of Managers."

Agreeably to the preceding resolution,

Notice is hereby given, that a special meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held in the Sunday school building of St. John's Chapel, in this city, on Tuesday, the 3d day of April next, at five o'clock P. M.

F. H. CUMING,
Secretary of the Board.

New York, Feb. 22, 1837.

⁂ In addition to the persons *elected* managers, all others are managers for whom fifty dollars or more have been paid.

The other periodicals of the Church will please publish the above.

For the same reason they forbade the celebration of all festivals of martyrs at this season, except it were upon the Sabbath or the Lord's day: because all festivals were days of rejoicing, which were not consistent with deep humiliation and mourning belonging to a severe and strict fast. But the Sabbath and the Lord's day were excepted from fasting even in Lent, as has been noted before; and therefore on these days the festivals of martyrs might be celebrated, but on no other during the whole time of Lent, as appears from an express canon of the Council, of Laodicea (Con. Laodic. can. 51,) made in this behalf. And by another canon of the same Council (52) all celebration of marriages and birth days are absolutely forbidden in Lent.—*Bingham's Ant:* vol. vii. p. 172.

QUARTO FORM.—One week more must determine the fate of the experiment of publishing our paper in the quarto form. If the plan is to succeed, subscriptions must come in faster next week than they have done.

CLERICAL CHANGE.—The Rev. Jon. M. Wainwright, D. D., having removed into this Diocese from that of Massachusetts, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become an assistant minister of Trinity Church, in this city.

TO CORRESPONDENTS.—"W.," in favor of foreign missions, in our next.

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DR. MILL'S REPLY TO THE VALEDICTORY ADDRESS FROM THE BISHOP, ARCHDEACON, AND CLERGY OF CALCUTTA.

My Lord Bishop, Mr. Archdeacon, and the rest of my Reverend Brethren here assembled,

The circumstance of my having only learnt at a late hour yesterday evening the precise tenor of the address I have just had the honor to hear from you, and that amidst the hurry of spirit and distraction of occupation incident on the approaching close of my long-continued duties in this country,—joined, as I may surely add, to the overwhelming nature of the distinction itself, as flattering as it was before unexpected,—will I trust plead my excuse, if I fail in replying with the distinctness and particularity that might be wished, to a document so presented, and embracing such a variety of topics as yours. Whatever may be the imperfection of my expressions, believe me, that I feel most warmly and deeply the kindness of your sentiments towards me: and that it is something more than a complimentary or convenient form of words when I say, that my feelings are such as to deprive me of the power of giving them adequate utterance.

You will pardon me, I am sure, if, before replying to your remarks, I state as shortly as I am able the circumstances which make a testimony of this nature more especially valuable to me. While standing in a relation of even peculiarly intimate dependence to the episcopacy of this diocese, and of course in the relation of special fraternity to all its clergy, the province of a head of Bishop's College has been a distinct and insulated one. It is one also in which I have found myself led almost as much by the very circumstances of the foundation as by previously settled internal conviction to the maintenance of certain principles; principles which, though now somewhat more generally understood and regarded here than they were at the commencement of my Indian residence, (the trials of the Church having led to a juster appreciation of their nature and tendency in the minds of serious men) are still not generally recognised or acted upon among us. That ecclesiastical authority is no human accessory to religion, but a divine and apostolical institution perpetuated from the beginning of the Gospel; that, consequently, far from requiring to be put out of sight whenever a larger or more generous view of Christianity is to be taken, or when we think of extending its benefits to the heathen, we ought to regard it as God's own means for keeping unity, for linking us with those who preceded and those who shall follow us, and for enlarging as well as preserving his inheritance in the world,—these are the principles to which I allude.—Consider me not as urging now the truth of these principles, but simply as stating the fact of their being held as true by myself and others in Bishop's College. In what light these sentiments are regarded by persons of exclusively worldly or political views, it requires little discernment to perceive; but by many in whose Christian sympathies we should rejoice to be included, it is undeniable that they are viewed with suspicion; they are considered as in some unexplained manner interfering with, and superseding, spiritual religion. The feeling generated mainly from this source towards a missionary institution in which these principles, so understood, are considered as the prevalent sentiments, is matter of notoriety to us all; it cannot indeed be a secret to any, either of the clergy or the laity, who attend to what is thought and said on the concerns of religion around them; and this feeling is not removed even by the greatest care on the part of those that profess the principles in question to cultivate friendly and brotherly intercourse with others that hold the looser and more current sentiments on these matters. Now to conflicts and trials, growing originally out of this state of feeling, I am no stranger. As far as such trials arise directly from the conscientious maintenance of what is believed to be apostolical religion, they are part of the cross of his Master, which every Christian is concerned meekly and manfully to bear after him; as far as they arise from human indiscretion and infirmity in the mode of maintaining what is thus conscientiously believed, they may be useful parts of the humbling and purifying discipline by which the self-love and self-ignorance of all require to be renounced and subdued. Either way, the retrospection need not be a bitter one. But if any thing of pain or trouble can attach to any of my own recollections of that kind, it would be far more than compensated to me by the kindness and good will which meets me from every quarter on this day.

I cannot follow you, my lord and gentlemen, in the enumeration of my several labors in this country, and the handsome terms—handsome, I fear, far beyond their desert—in which you have been pleased to describe them. But on the allusion to the success with which my direct exertions have been attended, I may be indulged in a few observations. Believe me, if my mind suggests any afflicting drawbacks to that which you have with equal kindness and truth expressed on this head, the exception arises from no difference of sentiment respecting the *past*, or insensibility to the favors with which a gracious Providence has crowned us. I bless God that, having always rather made it my business to direct the attention of our founders in England to the difficulties than to the hopes of their enterprise,—rather to repress hasty expectations than to excite or encourage them,—I can now express my hearty concurrence in your statements on this head, as not in any degree exaggerated; however, your kindness may have led you to ascribe far too much to my personal agency in the matter. I can say with equal confidence and gratitude, and invite every one who doubts to verify the same by his own inquiry,—that no part of the design of Bishop Middleton has been without that share of success which either his expectation or that of any other reasonable (however ardent) friend to our cause had attached to this earliest stage of our operations; that in some instances the expectation has been exceeded; while the only instances of what might resemble failure are where his remote designs as to the extension of the college have been prematurely anticipated. Viewing, what was most immediately contemplated, the planting of instructed and devoted laborers in various parts of India, we have abundant reason to be thankful to Almighty God for the hope afforded us, that with respect even to visible and tangible result, we have not labored in vain.

But though the fruit of past labors be thus encouraging, it would be idle as well as insincere in me to conceal, that every contemplation of this kind is alloyed by some feelings of even intense painfulness, when I am about to leave these shores for the last time. Viewing, my lord the state in which I leave the friend to whom you have alluded, for the last twenty months my only coadjutor, whose excellent spirit and able as well as conscientious assistance I cannot too highly estimate; remembering the impossibility, in which I have been latterly placed, of transmitting, and he of receiving, the bequest of one most important part of the duties of this establishment—I mean the translating and printing department,—the perpetuation of which was among my most cherished and constant hopes; viewing also the impossibility in which, however prepared, he would be placed for the next eight months at least, of conducting concerns of that nature amidst the bursarial details, and the correspondence, as well as the academical, tutorial, and clerical duties that devolve upon him, until the time that I now at length find must elapse till my successor's arrival; viewing all this, I am nearly disposed to ask myself whether I am justified in now embarking, even by the necessities in which my preparations for the last six months have involved me; during which I could have had no reason whatever to anticipate so extreme a desolation as this. If the reason of this abeyance be the only one that I am able to divine, I should be defeating its purpose were I to remain. You have, my lord and gentlemen, alluded to the contracted means of the venerable Society for the Propagation of the Gospel in Foreign Parts; deeply do I sympathize with their diminished resources; and most cheerfully would I, and every one connected with the college, consent, if that were the only point, to additional labor on that account; to any thing, indeed, except being charged in the public mind with duties which we are rendered physically incapable of discharging. But who can mark the wisdom and care with which the first bishop of this see instituted and defined the critical and learned part of our collegiate establishment,—who can mark the degree, however feeble and imperfect, in which, under difficulties of various kinds not here to be mentioned, this department was begun,—and not feel the deepest regret on finding that just at the crisis in our history which made the continued efficiency of this department in judging and fixing translations of the Scriptures and liturgy for our various missions most urgently necessary, it is thrown back to a state in which, on the most favorable possible anticipation, it will take seven or eight years to restore what has been lost? But I forbear to pursue this subject; trusting that the paternal care of our venerated superiors in England will speedily notice the evil and its remedy.

The almighty Disposer of events can draw the greater good from what is to our feeble minds most discouraging; and most ungrateful would it be in me and those associated with me, to doubt that he who has brought us out ere now stronger than ever from difficulties in which our dismemberment and dissolution were anticipated by some, can and will effectually aid us even in this great discouragement, if we faithfully and obediently trust in him. There are abundant tokens of encouragement, even without including among them that most cheering and hopeful one which your support and suffrage, reverend father and brethren, has given me this day. When I see, in many instances, the light of truth prevail in our favor in the simplest minds in those parts where prejudice and misinformation have reached the highest pitch,—when I see *here* the babes in Christ's flock the neophites from heathenism, even pressing forward to commit the nurture of their infant faith, and there yet unformed knowledge to our tutorage, I seem to see in this alone the pledges of a grace and an assistance too strong for any untoward circumstances to impede, or any inferior power to resist. And how then can I despair, when I see above all this, your lordship, to whose apostolical care this branch of Christ's Church is committed, heading your clergy in this expression of zealous confidence in the efficiency of an institution, which none indeed of your predecessors had abandoned,—which was designed by the wise zeal and piety of Middleton, and was fostered in its first opening labors by the bland and engaging sanctity of Heber. For myself personally, after the recollection of the friendship with which I was honored early in my Indian residence by both those illustrious prelates, nothing can possibly be more gratifying than this testimony of esteem and affection at its close, from you, my lord, and you, Mr. Archdeacon, and all my reverend brethren. The request you make of me is one from which I cannot of course withhold my willing and thankful assent. And I shall be happy if the portrait serves to remind you occasionally of one who yet desires an interest in your good wishes and prayers; and who, on his part, will never cease to be zealously interested on behalf of this portion of our Sion; convinced that nothing but our own abuse or neglect of the high privileges which are ours can prevent its becoming an instrument of accomplishing the will of God in the sanctification of man, and a source of praise and blessing to the world.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy*, A. M.; Lansingburg, *Rensselaer county*, 4 P. M.; 7, West Troy, *Albany county;* 8, Cohoes: 9, Waterford, *Saratoga county;* Friday, 11, Hoosick Falls, *Rensselaer county.*

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.*

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

The Church in Florida.—A meeting of the clergy and laity of the Protestant Episcopal Church of the United States living in Florida, was, in pursuance of previous correspondence, held in Tallahassee, on Wednesday, the 17th of January. A committee of the meeting appointed on the subject reported a list of *six* presbyters of the Church, living and officiating in Florida, entitled to seats in the meeting, and of *seven* organized parished entitles to be represented, and of *seventeen* delegates entitled to seats, as the representatives of those parishes. This report was adopted, and on the above list being called, three clergyman and twelve or fifteen lay delegates answered to their names. The meeting then proceeded to the business for which it had assembled, and by an unanimous resolution, formed a Diocese to be in union with the General Convention of the Church in the United States; and at subsequent sessions, adopted and signed a constitution for said Diocese, and appointed the time, &c., for the first Conveniton of the Diocese to be held. Accordingly, on Friday the 19th of January, the primary Convention met, being composed of the same persons as the previous meeting. Parochial reports were presented from five parishes; which, as well as the report of the committee of the Convention on the state of the Church in Florida, represented her prospects as being very promising, much indeed beyond what any individual had ventured to hope, before he met with his brethren in Tallahassee and compared notes. The result of the meeting was equally surprising and gratifying to all; the number of presbyters, in Florida, five of whom were rectors, and three of the five supported exclusively by their parishes; the number and respectability of the lay delegates present, who were now ready to labor, as they had previously contributed their money, for the good of the Church; both of these were much beyond previous calculations. Besides the usual business of a Diocesan Convention, this primary one enacted canons on those subjects which, it was thought, required the action of the Convention; a memorial to the General Convention was also adopted, requesting admission for the diocese into union with the General Convention; and a missionary committee was appointed to report to the Convention a plan for raising missionary funds in Florida and for supplying the missionaries and parishes with Bibles, Prayer-books, Sunday school books, and Tracts. The result of this committee was the enactment of a canon, establishing a diocesan missionary committee, for these purposes, to be auxiliary to the general missionary committees in New York; each clergyman of the diocese to be a member of the committee, and the clergyman of the parish where the lay members reside to be the chairman; each parish being requested to appoint a parish missionary committee, of which the minister to be chairman; the diocesan missionary committee to hold a diocesan missionary meeting some time during each Convention; and each parish committee being requested to hold a parish missionary meeting some time during the year; all the funds to be remitted to the treasurer of the diocese, who is to keep a separate account of them; the diocesan committee to ascertain the most promising towns and neighborhoods for missionary stations, and to recommend them for adoption to the domestic committee in New York; and by corresponding with that committee and otherwise, to obtain suitable clergymen for those stations. There are three places, where the committee hope to see clergymen settled next fall, viz. St. Joseph's, on the Gulf of Mexico; Quincy, in Gadsden county; and Marianna, in Jackson county. After electing a standing committee, delegates to the General Convention, the lay members of the diocesan missionary committee, nominating a trustee of the General Theological Seminary, and appointing the third Wednesday of January next, and Tallahassee as the time and place of the next Convention, the primary Convention adjourned. The journal of the meeting of clergy and laity which organized the Diocese, and of the primary Convention are in the press, and will be extensively circulated among the friends of the Church.

Southern Churchman.

The Drama.—We have been informed by one of the auditors on Tuesday night at the Capitol, that Mr. Jones in the course of his defence or reply, as the case may be, took occasion to compliment the Episcopal Church, not only in general, but in some of its particular branches, as a liberal patron of the drama, and furthermore to say that he himself was a member of the Church of St. Thomas, New-York. Now our design in making any allusion to Mr. Jones, which we do very respectfully, is to inform him of what perhaps he is not aware, that, at a meeting of our General Convention some years since, in the city of Philadelphia, as we are informed by good authority, a message having been sent from the House of Clerical and Lay Deputies, to the House of Bishops, touching certain points of Christian duty, a report was prepared and sanctioned by all and each of the Bishops, with good old Bishop White in the chair, containing the following resolutions:

May 27, 1817.

"*Resolved,* That the following be entered on the Journal of this House, and be sent to the House of Clerical and Lay Deputies, to be read therein:

"The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the dangers of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention—they do not hesitate to express their *unanimous* opinion that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals."

In addition to this, we will make, also, an extract from the Journal of the Convention of the Protestant Episcopal Church of the Diocese of Virginia, convened at Winchester, on the 19th of May, 1818.

"Whereas, differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many, that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all the communicants of this Church, as having the bad effects of staining the purity of the Christian character—of giving offence to their pious brethren—and of endangering their own salvation by their rushing, voluntarily, into those temptations against which they implore the protection of their heavenly Father; and this Convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct and unanimity of opinion among all the members of our communion."—*Southern Churchman.*

We are not in the habit of announcing the departure from amongst us of all the worthy citizens who cast their lot among strangers, and remove from this community, nor do we, in any case, do so for the purpose of being unnecessarily complimental. But there are instances in which we make such announcements in conformity with a sense of duty, and in compliance with the known wishes of the town. Such a case has just occurred. On Thursday last, the Rev. John Burke, late pastor of the Episcopal Church in this place, together with his amiable family, took his departure for his new residence in Anson county, accompanied by the most affectionate good wishes, not of his congregation only, but of all who had the pleasure of being intimate with him. All classes esteemed him; all classes regret his departure. If unostentatious piety, profound learning, urbanity of manners, unsurpassed philanthropy, and self-denial, are recommendations in the estimation of the community to which Mr. Burke has gone, his claim on the affection and respect of his new pastoral charge will at once be acknowledged and appreciated.

Newbern Spectator.

Liberal Sunday Schools.—In the Christian Remembrancer for the present month there is a review of a small work, entitled "Pastoral Recollections, in Six Letters to a Friend," published by Houlstons. In the critique, p. 592, the reviewer observes: "The evils arising from the dissemination of infidel publications, and the presence of other sources of political and religious mischief now at work for demoralizing our rural population, are, indeed, admirably pointed out in the different narratives of this book: and what was hardly to be expected, some are distinctly traced to what the author calls semi-infidel schools, viz. 'Sunday schools for all denominations, recognising no distinct and fixed religious principle or the demoralizing and infidelizing pests of our towns and villages.'"

The following statement, which is made from the writer's own observations, may tend to confirm the allegations above quoted:

Two years ago I called upon a clerical friend not far distant from my own residence. While conversing with him, the subject of Sunday schools was introduced. He laid before me a leaf, designed as an ornamental leaf, taken out of the copy book which had been used in the Sunday schools in his own parish, when that school was conducted by teachers "of all denominations," and when the presence of the clergyman in the school was deemed an intrusion. One of the teachers, perceiving the gross impropriety and bad tendency of using in the school copy books which had such designs, had torn out the leaf, and conveyed it to the clergyman. The school in question was one of several in a large and populous district, which schools had been formed upon what is termed "liberal principles," Churchmen and Dissenters having jointly contributed their money. Upon the said leaf were several designs (woodcuts) printed. One of these was a church inverted, or standing with the roof and steeple downward; and under this woodcut, "Let every tub stand upon its own bottom." Another was a representation of a number of the peers of the realm quarrelling, and with this inscription, "Let lords and such stuff quarrel and pull noses if they like." Other copies have different designs on the ornamental leaves; and the following remarks printed: "England is a free country, a very free country to Quakers, Bishops, Parsons, Lawyers, Lords and Squires. It is a country in which the great are free to oppress the little; the rich free to starve the poor; the powerful few are free to pillage the many." "Debtors and creditors will do away with lawyers, bankruptcies, public accountants, parsons, taxes, state paupers and high rentals, proud landlords, writs, and bailiffs. These are the dead weights that make crime and miserable poverty prevail in the land we live in." A representation of an all-seeing eye, surmounted with ornamental letters, "Absolute necessity," underneath, "Few taxes, reduced rents." "Sold by J. Fletcher, No. 23, Market-place, Manchester."

Church of England Gazette.

Troublesome Time.—A correspondent of one of the Baltimore papers makes out a clear case against the Town Clock. He says the public clock in that city is not by any means to be depended on, that it is uniformly behind the true time of day, and not only causes people having orthodox watches, to lose their breakfasts but their passages in the steamboats and railroad cars. He himself expresses his grievance, most emphatically by the signature he adopts in stating it—"A Traveller left behind." There is a great deal of truth in a complaint like this. The town clock ought to be as orthodox in its movements as the town pump, and those who have charge of these matters ought to exercise "a sleepless vigilance." We were sorely tempted not long since, to bring the vestry of St. Paul's to account for certain short comings in this behalf, and nothing but an inherent respect *for the Church* prevented it. There should be nothing about a Church at any moment of its existence but truth, and whenever even its clock fingers *point towards error*, the sexton should be brought to account. The traveller who finds himself "left behind," by a deceptive reverence for the Church—steeple, is likelier to say things incompatible with the precepts of the Church, than a man in almost any other circumstances; and hence we gather this *doctrine—let the Church clock speak nothing but truth, even if schismatic sentiments sometimes creep into the pulpit.*—*N. Y. Gazette.*

The affair of the Archbishop of Cologne is becoming embarrassing to the Prussian government, as the Catholics of Germany are very angry at its course; and the chapter of Cologne has declined taking the charge of that see. It is reported that the Prussian government will have to negociate with the Pope, which it has always avoided.

Died,—On Tuesday last, John S. Stone, infant son of Rev. John S. Stone, D. D., Rector of St. Paul's Church, in this city.

On Wednesday last, Mrs. Sophia Morrison, wife of Rev. Dr. Stone.—*Christian Witness.*

At Charleston, S. C. on the 19th instant, Rev. William Henry Purviance, of this city, in the 26th year of his age.—*N. Y. American.*

Missionary Ship, &c.—The Right Hon. the Earl Fitzwilliam and family, have subscribed for the purchase of the missionary ship, 150*l.*, for the general objects of the London Missionary Society, 50*l.*, for the general objects of the Church Missionary Society, 50*l.*, and for the general objects of the Wesleyan Missionary Society, 50*l.*

From Prussian statistical accounts in the *Augsburg Gazette* it would appear that there were eight million of Protestants and five million of Roman Catholics in that kingdom. There are 8,000 Roman Catholic priests, and 168,000 Jews.

CALENDAR.

APRIL.

1. Fifth Sunday in Lent.
8. Sunday before Easter.
9. Monday before Easter.
10. Tuesday before Easter.
11. Wednesday before Easter.
12. Thursday before Easter.
13. Good-Friday.
14. Easter-Even.
15. Easter-Day.
16. Monday in Easter-Week.
17. Tuesday in Easter-Week.
22. 1st Sunday after Easter.

NOTICES.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this Church, for the purpose of renting the Pews on Friday and Saturday of this week, from 3 to 6 P M. March 30.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

☞They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATORP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.
And at the Prot. Epis. Press, 28 Ann st.
March 27. 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 21st instant, has received the following contributions:

"Offerings" of Christ Church, Trumbull, Fairfield Co, Con, $4. By the hands of F H Stimpson, Esq. receiving agent in Boston—received from the Female Missionary Society of St Paul's Church, Portland, Me, per Mrs J B French, treasurer, $20 50; by the same hands, from St Luke's Church, Laneborough, Mass, "offerings of the church," $20; by the same hands, from Christ Church, Westerly, R I, per Rev. James Pratt, rector—to be appropriated to the cause of Christ, in the church at New Albany, Indiana, $20; by the same hands, from Dr Oliver Cambridge, Mass, through the Rev T H Vail, $2 50. By the hands of the Rev Augustine P Prevost, rector, from the Ladies' Association of St John's Church, Canandaigua, N Y, in aid of the domestic missions of our church, $100. Collection in St Clement's Church, New-York, on Sunday morning, March 25th, 1838; in money, $57 97½—in pledges to be collected, $13—57,97½. From Mr Charles Fox, per Prot Episcopal Press, $5. From the Rev Edward C. Mc Guire, rector of St Georges', Fredericksburg, Virginia, weekly offerings,—$6,81. From Mrs McCrae,—$7. From Mrs F. Ball, of Lancaster, Virginia, per H. M'Guire—$5. From a friend, by the same—$4. Total receipts, $252,78½.

March 28, 1833. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has received, since his acknowledgment dated 13th inst—

From Rev. John Owen, Rector of Trinity Church, Washington, D. C., offerings of Sunday school, $7; from C. C. Grammer, Esq., $5—$12. From a colored woman of Christ Church, Georgetown, D. C., for Africa, by the hands of Jas. D. Carder, 50cts. From Dr. Marinus Willet, for Africa, per Rev. Joseph H. Price, $10. From Rev. M. T. C. Wing, per Jas. Swords, Esq., from St. James Church, Zanesville, Ohio, $8; St. Peters, Del., $5; a friend to Missions, at Zanesville, $2—$15. From Mr. Charles Fox, per Secretary and General agent, $5. From Mrs. Lydia Starr of St. Georges' Church, N. Y., per Rev. Dr. Milnor, $10 Remitted by Rev. E. C. McGuire. rector of St. George's Church, Fredericksburg Va., weekly offerings, $25; per Rev. T. H. McGuire, from a little boy for Africa, $2,25; from two little boys and a little girl, for Africa, $1,25; from a friend, for Africa, $1; $4,50—29,50. Received, collection in St. John's Church, New York, March 25th, after Sermon by the Rev. Jno. A. Vaughan, cash $67,07; E. A. E. $5; M. C. D. L., $3; M. A. D. L., $2; J. B., $1; Mrs. Sampson, $1,50—79,57. Received from T. H. Rochester, Esq., for the African Mission, being the amount of his commission as an agent for the Spirit of Missions, $13,75. From a lady of Trinity Church, New York, in addition to collection on Sunday, March 11th, $2. Total recepts $177,32. Charles J. Aldis, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very thankfully acknowledges the receipt of the following donations:

For the Daily Infant School, from C., $10. From Mrs. M'Thuge, for City Missionary Society, $3. From the same, for Sunday school of the Mission Church of the Holy Evangelist, $2 From Lewis Phillips, Esq., for the Infant school, $2. From A. Norrie, for the same, $5. From a lady, for the same, $5. From Thomas Otis, for the same, $5. From Thomas Otis, for the poor, $5.—Total receipts, $37

E. B. Kellogg, 401 Hudson street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following, by the hands of the Rev Dr. Whittingham, viz:

From the monthly offerings of St. James' Church, Newton, Long Island, $10. From Rev. Samuel T. Lord of Pennsylvania, toward the endowment of the Professorship of Pastoral Theology and Pulpit eloquence, $7,50. Total. $1,50. Edward R. Jones, Treasurer.

March 26th, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution, gratefully acknowledges, the receipts of the following sums:

From Hon. Hugh D. Evans of Baltimore, $3,13 From a collection made by the Rev. Mr Parks of Norfolk, Va., $66,88. Total receipts $70,01.

John W. Mitchell, Treasurer,
March 27, 1838. 28 Ann street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following amounts, by the hands of the agent:

From S. G. Raymond, Esq., (annual,) $2. From Mrs. Aycrigg, $10. From Mr. and Miss Robert, $2. A. B. Neilson, Esq., (annual,) $2. From A. Norrie, Esq, $10. Sundry persons annual dues, $16. Total receipts $42.

Thomas Browning, Treasurer,
77 Maiden Lane.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions and collections:

From St. John's Church, Yonkers the Rev. A. H. Crosby, Rector, by the hands of T. N. Stanford, Esq., $6,06. By the hands of the agent, from Mrs. S. Aycrigg, $5. From Edward Whitehouse, Esq., $3. From Mr. P. R. and Miss Robert. $2. From A. B. Neilson, Esq, (annual,) $2. Henry Waring jr., Esq., $1. Remitted by Mr. C. Stimpson from Boston, $14,67. From sundry persons annual dues, $12. Total receipts, $55,80.

Thomas Browning, Treasurer,
77 Maiden Lane.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer has further to acknowledge,

From A. Gwinne, $1. Mrs. Gertrude Parker, through John Parker, $2,50; through Dr. Borrowe, $5. Through C. H. Halsey, R. Gracie, $3; A. F., $2; E. G. K., $5—making $10. B. Delapierre, $1. Monthly offerings, from H. C. $1,50; Rev. B. I. Haight, $1; E. N. Lawrence $1; a lady, 50cts.; W. R. Babcock, $1; T. F. Fales, $1. By delegation from Grace Church, (of which $50 was heretofore acknowledged through P. A. Schermerhorn,); $160 from the following donors, viz: Mrs. Hosack, $5; Peter Schermerhorn, $10; E. R. Jones, $5; Mrs. J C Jones, $5; P. A. Schermerhorn, $25; Robt. Ray, $5; Wm. Bard, $5; John Ferguson, $3; Rufus Prime, $5; Benj. Aymar, $5; John I Aymar, 10; T. L. Wells, $2; Mrs. L. Reed, $5; Mrs. Boggs, $5; G. Hoyt, $5. Mrs. Edgar, $5; the Misses White, $5; C. A. Heckscher, $5; John Haggerty, $5; Isaac Jones, 5; David Austin, $10; John G. Coster, $5; H. C. DeRham, $5; R. K. Delafield, $5; G. H. Coster, $5; John Mason, $5; also a collection in St. Thomas' Church on 25th, after sermon by Rev. Smith Pyne, $80,65. Total receipts, $216,15.

N. G. Ogden, Acting Treasurer,
March 28, 1838. Phenix Bank.

PRESS DEPOSITORY.

No. 28 Ann-st.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 29, from the following persons, viz.

P M, Bethelhem; M K Cushman; E A Newtown; Rev E Punderson, with remittance; J R Dunham, with remittance; Jno C Spencer, with remittance; Jasper Harding, with remittance; Rev E Ingersoll; Reuben T Thom; Rt. Rev. G W Doane, D D; L C Segee; Armstrong and Berry; P M, Wilmington; Samuel Cox, with remittance; Rev Addison Searle; P M, Troy, N Y; Mrs F A Adamson, with remittance; P M, Piqua, Ohio; Rev. E E Beardsley, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

R S Adams; A Smith, P M; Charles Stimpson; A E Miller; P M, Brownsville; Rev S Blaisdale; Rev P L Whipple; Rev F H Hatch; Swords, Stanford & Co; Miss C B Wattington; E H Freeman; Mrs. F A Adamson.

Packages forwarded by the Prot. Episc. Press and Episc. S. S. Union, from March 22d to March 29th, inclusive.

Mrs Walsh, 1 pkg, Lansingburgh, N Y, sent Field, Thopmson & Co, 55 Cedar st, Mr Walker, sent 12 Jacob st, A E Miller. 1 pkg, Charleston, S C, brig Planter; Reuben T Thom, 1 pkg, Fredericksburgh, Va, sent Wood, Johnson and Burritt, 31 Nassau st; Joseph Whetham, 1 pkg, Philadelphia, Pa. Union line; Rev E E Beardsley, 1 pkg, Cheshire Ct, care of L H Young, New Haven, Ct, Steamboat New York.

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. J. Milner, D. D.
Rev. F. L. Hawks, D. D.
Rev. J. F. Schroeder, D. D.
Rev. S. Seabury, D. D.
Rev. J. A. Vaughan,
Hon. Judge Oakley,
S. Payne, Esq.,
Rev. J. M. Wainwright.
March. 28, 6t.

IRVING INSTITUTE.—An English and Classical Boarding School, Tarrytown, Westchester co.; William P. Lyon, Charles H. Lyon, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly for the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the arduous and responsible duties they have undertaken.

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution is designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and if desired, for any degree of collegiate advancement. The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment*, to enlighten the *understanding*, to form the *habits*, and to give a moral and useful direction to the *inclinations*. The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen:

Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits. Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A Duer, L.L.D., Pres. Col. College, Rev. Dr M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq, New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught *in the most thorough manner.*

March 29, 6w.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. *Feb* 1.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open, on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Milnor,
Rev. Dr. Berrian,
Rev. Dr. Anthon,
Rev. Mr. Haight,
S. Van Duzer, Esq.
Charles Crosby, Esq.
Edward Cook, Esq.
Teunis Bergh, Esq.
David Demaray, Esq.
Wm. H. Falls, Esq.
March 8. 8t

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.

Under the superintendence of

John W. Mitchell, *Chn.*
W. R. Wadsworth,
John E. Earle,
Wm. M. Benjamin,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,

Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed; Ten Commandments, first table, on cards: second table do.; Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St. Matthew; Questions on the Epistles and Gospels, Part 1; do. Part 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

As well as a large assortment of approved works, selected expressly for Sunday school reading; and a full supply of stationery for clergymen, students, and Sunday schools.

POETRY.

For the Churchman.

THE MOTHER'S PRAYER.

WRITTEN FOR THE MATERNAL ASSOCIATION OF WALDEN.

Oh, hear us, thou eternal God,
Thy Son life's darken'd path has trod,
And while we for our children plead,
Oh, let his mercy intercede!
It is not earthly joys we crave,
The verdure that could hide a grave,
The gilding of a little clay,
For care or death to wear away.

We ask for grace, to lift each thought
To thee, from whom its power is caught,
Each link of the eternal mind,
From earth unclasp'd, to thee resign'd;
Coiled is the chain, corroding here,
For life hath sighs and death a tear;
But stretch'd to thee, 't will span the sky,
And fold thine own eternity.

Like that bright stream whose waters glide,
Unmingled with an adverse tide; *
Oh, thus, from earthly passions free,
May ev'ry feeling flow to thee!
Though death may have the tempest's power,
To gather from the heart its flower,
The blast that leaves our bosoms lone
Shall place its blossom on thy own.

And, mother, if thou ere didst start
From dreams to clasp it to thy heart,
Forgetful that the cold earth piled
The pillow of thy buried child,
While ev'ry thought by grief subdued,
Turn'd to its own deep solitude,
And sought, from sympathy apart,
The darkness of a shadow'd heart;

If thou dost know what 't is to feel
A Saviour's accents o'er thee steal,
In that sad moment whisp'ring thee,
"Oh, suffer them to come to me;"
Then by the voice that won thee back
Again to tread life's rugged track,
A wand'rer mid its light and shade,
To meet its duties undismayed;

Oh, trust the mercy that has given
Thy heart its *hope*, thy child a *heaven*—
That while thy soul with grief was bowed,
Wove its bright promise in the cloud;
The lily, when the storm-winds sweep,
Will blossom calmly on the deep,
And Saviour! from life's troubled sea
Shall prayer its wave-flower spring to thee.

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* The River Jordan keeps its own current through the opposing tides of the surrounding sea, without mingling its waters.—*Travels in the Holy Land.*

Walden, March 18, 1838.

For the Churchman.

COLLECT FOR THE FIFTH SUNDAY IN LENT.

We beseech thee in mercy, ALMIGHTY GOD, look
On thy people; that they by thy goodness may be
Ever governed, preserved, both in body and soul,
Through CHRIST JESUS our LORD, who is one GOD
with thee. MEM.

MISCELLANY.

From Mr. Stowe's Report on Elementary Public Instruction in Europe.

INSTITUTIONS FOR REFORMATION.

At Berlin I visited an establishment for the reformation of youthful offenders. Here boys are placed who have committed offences that bring them under the supervision of the police, to be instructed and rescued from vice, instead of being hardened in iniquity by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted, excellent old gentleman; just such a one as reminds us of the ancient Christians, who lived in the times of the persecution, simplicity, and purity of the Christian Church. He has been very successful in reclaiming the young offender; and many a one who would otherwise have been for ever lost, has by the influence of this institution, been saved to himself, to his country, and to GOD. It is a manual labor school; and to a judicious intermingling of study and labor, religious instruction, kind treatment, and necessary severity, it has owed its success. When I was there most of the boys were employed in cutting screws for the railroad, which the government was then constructing between Berlin and Leipsic; and there were but few who could not maintain themselves by their labor.—As I was passing with Dr. K. from room to room, I heard some beautiful voices singing in an adjoining apartment, and on entering I found about twenty of the boys, sitting at a long table, making clothes for the establishment, and singing at their work. The doctor enjoyed my surprise, and, on going out, remarked, "I always keep these little rogues singing at their work; for while the children sing the devil cannot come among them at all; he can only si out doors there and growl; but if they stop singing in the devil comes." The Bible and the singing of religious hymns are among the most efficient instruments which he employs for softening the hardened heart, and bringing the vicious and stubborn will to docility.

A similar establishment in the neighborhood of Hamburg, to which I was introduced by Dr. Julius, who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction in reclaiming the vicious and saving the lost. Hamburg is the largest commercial city in Germany, and its population is extremely crowded.—Though it is highly distinguished for its benevolent institutions and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed produce among the lowest class of its population habits of degradation and beastliness, of which we have but few examples on this side the Atlantic. The children, therefore, received into this institution are often of the very worst and most hopeless character. Not only are their *minds* most thoroughly depraved, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted, that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The superintendent, Mr. Wichern, states, that, though plentifully supplied with provisions, yet, when first received, some of them will steal and eat soap, rancid grease that has been laid aside for the purpose of greasing shoes, and even catch may-bugs and devour them; and it is with the utmost difficulty that these disgusting habits are broken up. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of GOD is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment, when unavoidable, and constant, steady employment in useful labor. On one occasion, when every other means seemed to fail, he collected the children together, and read to them, in the words of the New Testament, the simple narrative of the sufferings and death of CHRIST, with some remarks on the design and object of his mission to this world. The effect was wonderful.—They burst into tears of contrition, and, during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of CHRIST is exhibited to such poor creatures, is, that *they are objects of affection;* miserable, wicked, despised as they are, yet CHRIST, the Son of GOD, loved them, and loved them enough to suffer and to die for them, and still loves them. The thought that *they can yet be loved* melts the heart, and gives them hope, and is a strong incentive to reformation.

On another occasion, when considerable progress had been made in their moral education, the superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission.—He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that, till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties, and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery; and drawing near unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening, in different retired spots in the garden, to sing, read the Bible, and pray among themselves; to ask GOD to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repentance he soon restored to them the privilege of attending morning and evening prayers with his family. One morning soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early daybreak, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste.

In the spring Mr. Wichern gives to each boy a patch of ground in the garden, which he is to call his own, and cultivate as he pleases. One of the boys began to erect a little hut of sticks and earth upon his plot, in which he might rest during the heat of the day, and to which he might retire when he wished to be alone.—When it was all finished, it occurred to him to dedicate it to its use by religious ceremonies. Accordingly, he collected the boys together.—The hut was adorned with wreaths of flowers; a little table was placed in the centre, on which lay the open Bible, ornamented in the same manner. He then read with great seriousness the 14th, 15th, and 24th verses of Psalm cxviii.

"The LORD is my strength and my song, and is become my salvation."

"The voice of rejoicing and salvation is heard in the tabernacles of the righteous."

"This is the day which the LORD hath made. We will rejoice and be glad in it."

After this, the exercises were concluded by singing and prayer. Another boy afterward built him a hut, which was to be dedicated in a similar way; but, when the boys came together, they saw in it a piece of timber which belonged to the establishment, and ascertaining that it had been taken without permission, they at once demolished the whole edifice, and restored the timber to its place. At the time of harvest, when they first entered the field to gather the potatoes, before commencing the work, they formed into a circle, and, much to the surprise of the superintendent, broke out together into the harvest hymn:

"Now let us all thank GOD."

After singing this they fell to their work with great cheerfulness and vigor.

I mention these instances, from numerous others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders by a judicious application of the right means of moral influence.—How shortsighted and destructive, then, is the policy which would exclude such influence from our public institutions! The same effects have been produced by houses of reformation in our own country. I would mention, as one instance, the institution of Mr. Welles in Massachusetts.

Now, laying aside all considerations of benevolence and of religious obligation, is it not for the highest good of the state that these minds should be withdrawn from vice, and trained up to be enlightened and useful citizens, contributing a large share to the public wealth, virtue, and happiness, rather than they should come forward in life miserable criminals, of no use to themselves or the public, depredating on the property and violating the rights of the industrious citizens, increasing the public burdens by their crimes, endangering the well-being of society, and undermining our liberties? They can be either the one or the other, according as we choose to educate them ourselves in the right way, or leave them to be educated by the thieves and drunkards in our streets or the convicts in our prisons. The efforts made by some foreign nations to educate this part of their population is a good lesson for us. All the schools and houses of reformation in Prussia do not cost the government so much as old England is obliged to expend in prisons and constables for the regulation of that part of her population for which the government provides no schools but the hulks and the jails; and I leave it to any one to say which arrangement produces the greatest amount of public happiness.

When I was in Berlin I went into the public prison, and visited every part of the establishment. At last I was introduced to a very large hall, which was full of children, with their books and teachers, and having all the appearance of a common Prussian schoolroom. "What," said I, "is it possible that all these children are imprisoned here for crime?" "Oh no," said my conductor, smiling at my simplicity; "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and liable to grow up in ignorance and crime, the government has them taken here, and maintained and educated for useful employment." The thought brought tears to my eyes. This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of government, as well as its highest interest, when a man is paying the penalty of his crime in a public prison, to see that his unoffending children are not left to suffer, and to inherit their father's vices. Surely it would be better for the child, and *cheaper*, as well as better, for the state. Let it not be supposed that a man would go to prison for the sake of having his children taken care of, for they who go to prison usually have little regard for their children; and if they had, discipline like that of the Berlin prison would soon sicken them of such a bargain.

Where education is estimated according to its real value, people are willing to expend money for the support of schools; and, if necessary, to deny themselves some physical advantages for the sake of giving their children the blessings of moral and intellectual culture. In the government of Baden, four per cent. of all the public expenses is for education; they have a school with an average of two or three well-qualified teachers to every three miles of territory and every one hundred children; and that, too, when the people are so poor that they can seldom afford any other food than dry barley-bread, and a farmer considers it a luxury to be able to allow his family the use of buttermilk three or four times a year. In Prussia, palaces and convents are every where turned into houses of education; and accommodations originally provided for princes and bishops are not considered too good for the schoolmaster and his pupils. But, though occupying palaces, they have no opportunity to be idle or luxurious.—Hard labor and frugal living are every where the indispensable conditions to a teacher's life, and I must say that I have no particular wish that it should be otherwise; for it is only those who are willing to work hard and live frugally that ever do much good in such a world as this.

I pass now to the consideration of a question of the deepest interest to us all; and that is, Can the common schools in our state be made adequate to the wants of our population? I do not hesitate to answer this question decidedly in the affirmative; and to show that I give this answer on good grounds, I need only to state the proper object of education, and lay before you what is actually now done towards accomplishing this object in the common schools of Prussia and Wirtemberg.

What is the proper object of education? The proper object of education is a thorough development of all the intellectual and moral powers; the awakening and calling forth of every talent that may exist, even in the remotest and obscurest corner of the state, and giving it a useful direction. A system that will do this, and such a system only, do I consider adequate to the wants of our population; such a system, and such a system only, can avert all the evils and produce all the benefits which our common schools were designed to avert and produce.—True, such a system must be far more extensive and complete than any now in operation among us; teachers must be more numerous, skilful, persevering, and self-denying; parents must take greater interest in the schools, and do more for their support; and the children must attend punctually and regularly, till the whole prescribed course is completed. All this can be done, and, I hope, will be done; and to show that the thing is really practicable, I now ask your attention to the course of instruction in the common schools of Prussia and Wirtemberg, and other European states, which have done the most in the matter of public instruction.

From the Church.

THE APOSTLE ST. JOHN AND THE ROBBER.

When, after the death of the tyrant Domitian, the Apostle John had returned from the Isle of Patmos to Ephesus, at the solicitation of the brethren, he undertook a tour through the provinces adjacent to that city. His objects in this journey were the ordination of bishops, the personal superintendence of the churches, and the separation of such persons as were indicated to him by the Spirit to the exercise of the clerical office. On his arrival at a city not far from Ephesus, (the very name of which is mentioned by some writers,) after he had consoled the brethren by exhortations, he beheld among his audience a certain youth, whose commanding stature and engaging aspect bespoke a corresponding nobility of mind. Turning to the bishop, whom he had just ordained, he exclaimed, "In the presence of the church and in the sight of CHRIST, I commit this youth to your utmost diligence." He having received this young man, and given the required promise, the apostle, having solemnly reiterated his charge, returned to Ephesus.

The presbyter, admitting into his own family the youth who had thus been consigned to his care, after having instructed, strengthened, and cherished him, administered to him the ordinance of baptism. After this, however, he relaxed his former vigilance and caution, imagining that he had secured him by the most effectual restraint, the seal of the LORD. But certain of his former companions, dissolute, debauched, and abandoned to every species of vice, endeavor to corrupt the youth, who had been too early released from restraint. And first, they entice him by magnificent banquets; afterward, stealing out by night for purposes of robbery, they persuade him to accompany them; and, in a short time, excite him to attempt some action of greater atrocity.

But he, becoming gradually inured to vice, like a spirited and unbridled charger galloping from his right path and champing his bridle, is hurried by the very nobility of his soul more deeply into the abyss. Having renounced all hope of salvation in his Redeemer, he meditated no trivial action; but, as one reduced to utter desperation, determined to perpetrate some great exploit, disdaining, even in guilt, to be on an equality with the rest. Having therefore collected his associates into a band, and procured himself to be appointed their leader, he surpassed all others in violence, slaughter, and atrocity.

In the course of time some exigence requiring his presence, John is once more summoned to the same city. Having arranged all the circumstances on account of which he came,—"Now," said he, "O Bishop, restore to me the deposite which CHRIST and I committed to your custody in presence of the church over which you preside." He at first stood mute with astonishment, imagining that money which he had not received was required from him through some calumny; he could neither believe that what he had never been entrusted with was demanded of him, nor could he impeach the veracity of the apostle. But when John exclaimed, "I demand the young man, even the soul of my brother," the old man, groaning deeply and bursting into tears, replied, "He is dead."—"And in what manner did he die?" "He is dead to GOD," rejoined the bishop; "he hath departed, being impious, and abandoned and a most desperate robber. And he now occupies a mountain opposite the church with his equally lawless associates."

At these words the apostle rent his garments, and, with a bitter groan, striking his forehead, exclaimed, "To what an excellent guardian did I entrust the soul of my brother! But procure me instantly a horse and a guide." He hastened, even as he was, directly from the church, and having arrived at the place of his destination, is captured by the advanced guard of the robbers, neither endeavoring to fly, nor imploring life, but exclaiming, "For this very purpose I came; conduct me to your chief."

The leader, armed as he was, awaited his arrival. And when he recognised John advancing towards him, overpowered with shame, he betook himself to flight. But the apostle, forgetful of his age, eagerly pursued him, exclaiming, "Wherefore do you fly from me, O my son! from your father, aged and unarmed? Pity me, O my child, and fear me not, you still possess a hope of salvation! I will render account of you to CHRIST. Willingly would I endure death on your behalf, even as the LORD died for me. I will give my own life as a ransom for you: stop and believe; CHRIST hath sent me." The youth, hearing these words, at first stood still, with his eyes fixed upon the ground; next, he threw off his arms, and trembling, burst into a flood of tears. He then met the old man advancing, and, with bitter sighs and lamentations, implored his pardon, being, as it were, baptized a second time in his tears, only concealing his right hand. Then the apostle, pledging his faith and vowing that he would obtain pardon for him from his Redeemer, having fallen on his knees and prayed, kissed the right hand of the young man as if it had been purified by repentance, and led him back to the church. Having besought GOD on his behalf with many prayers, and striving together by frequent fastings and soothing his soul by many scriptural exhortations, the apostle, as they say, did not depart till he had restored him to the church, having afforded a signal example of sincere penitence, an illustrious instance of regeneration, and a trophy of a conspicuous resurrection.

[Translated from the Ecclesiastical History of Eusebius by the Rev. Thomas Dale.

From the Protestant Episcopalian.

Anti-Mammon, or an exposure of the unscriptural statements of "Mammon," with a statement of true doctrine as maintained by sound divines, and derived from Holy Scripture. By two Clergymen. Second edition, London, 1837.

A friend has sent us this counterblast to the "sin of covetousness." Its design is to expose the errors into which the author of "Mammon" has rushed by driving his principle, like most hobby-riders, to an extreme. He is here arraigned on the score of style, judgment and doctrine, and signal deficiencies in all these respects are laid bare. "Mammon," our readers may recollect, was a prize essay, which triumphed in the award of Dr. John Pye Smith, and the Rev. Baptiste Noel, over one hundred and forty-two competitors. In that work almost every evil in the Christian world is ascribed to the sin of covetousness, as the great sin of Christendom, and the cure of covetousness is proclaimed as the certain panacea for all that is wrong in the body of CHRIST. Its author is a dissenting clergyman of England, of the name of Harris. "Anti-Mammon" is of twin paternity, being written by two clergymen of the English Church, (their names are not known to us,) who hold the strong Calvinistic views on some points, such as predestination, sovereignty, &c., athwart which the author of Mammon has ridden his rough-shod hobby. These Siamese authors seem to revere the doctrinal views of Charnock, Bradwardine, Owen, Henry, Cecil, &c. &c., and have, we think, overloaded the volume with extracts from the writings of these objects of their veneration. In pointing out the deficiencies of "Mammon," in the application of his subject, they, being advocates of an established religion, turn the argument against the dissenter with great adroitness. We present a passage which exhibits the broad objection to the work on the sin of covetousness in which we fully concur.

"The general tendency of 'Mammon' is so to concentre attention upon one great evil as to lead the multitude who compose the religious world at present, *to overlook many greater, more prevalent and dangerous evils,* which would continue to injure the souls of men, to deform and lay waste the Church of GOD, and to afford opportunities of mischief and matter of triumph to its enemies, even if the covetousness which 'Mammon' denounces should universally give place to the Christian liberality which it recommends."

The argument is thus turned against the dissenters:—

"Meanwhile in dealing with mere professors, some home truths might have been spoken to those who, under the name and garb of religion, are making a great outcry about their grievances, and clamoring long and loud for what?—*for leave to keep their money to themselves,* under the pretence that it goes against their consciences to contribute to the support of what they do not approve. As the author of Mammon is himself a dissenting minister, *he* had a fine opportunity of dealing faithfully with *his* brethren, and of pointing out that most of their objections and clamors against a Christian establishment may be so easily traced to principles of mere covetousness that it brings the greatest disgrace and scandal upon their profession of the Gospel." In a note it is acutely observed that dissenters allege "that it goes against *their conscience* to pay those demands which the laws, and constitution, and government of their country make upon them! How this may be reconciled with Romans xiii. 5–7, it would puzzle any man, who has a conscience, to explain. How the government *applies* the money which it demands from us, concerns not our payment; unless we mean to maintain that we are not to pay our lawful debts to any man until we have first ascertained that he will spend the money which we pay him in a way that is agreeable to our consciences or our *fancies.* On the same principle on which dissenters object to church rates, they might also object to any other, and every other demand of government, call it rate, tax, poll, import, tribute, or what you will. Therefore we say that the resistance to church rates, &c., &c., arises from mere covetousness."

The following wholesome sentence may find an application to other places beside the regions of dissent in England:

"The great religious societies are pleaded for as if they were to absorb every thing, while many small but useful institutions, in secluded spots, may be left to languish. The contributions of a flock are to be greedily scraped together for a society, while the minister who serves it may be robbed of his hire."

"So also when a liberal subscriber to religious institutions is found by his tradesmen to be a hard customer, cheapening down every article to its uttermost—a close-fisted paymaster, apparently parting with his money with reluctance—or a stingy house-holder, from whose mansion liberality and hospitality, and not only waste and extravagance, are apparently at least excluded: or if, on the other hand, he is known among men of business as a close calculator, watching every opportunity of gaining an advantage; or an adventurous speculator, evidently aiming at vast accumulation—what will it avail him, that he proposes to devote all the money which he saves or gains to religious and charitable purposes? Will not the injury and dishonor done to religion by his conduct at home, far more than counterbalance any good that his money can be expected to do abroad?"

We give the above extracts because in general the Christian public in this country seldom enjoy the *audi alteram partem* opportunity in regard to prevalent religious views and arguments between the established and dissenting religions in England. Among the evils to be apprehended from the circulation and popularity of "Mammon," are the spread of a *reckless indifference to sound doctrines,* by having a mere *monied* test of religious societies—the fostering of a disposition to work upon *principles of expectation,* instead of going to work in *simple and humble obedience to* GOD'S *command*—the promotion of that *idolatry of societies* already too rife and prevalent, and that it will lead to an increasing *parade of benevolence and liberality* in the religious world. We ought not to suppress the following long-armed blow which it meant avowedly for our side of the waters:

"There is an amazing disposition manifested in some quarters to make calculations as to the good which might be done or expected, if the funds of certain societies were increased in such and such a proportion—if the issues of Bibles and tracts, and religious books were multiplied in such a ratio. Thus the expectations of spiritual blessings are reduced to a rule of three sum! We have observed this especially in some of the reports of religious societies that have come from the other side of the Atlantic. But we have also seen very much of the same character in sermons and pamphlets that have been preached and published much nearer home. Now whenever we meet with any thing of this kind, it occasions feelings of pain and sorrow. * * * * * It is our duty with humble and earnest prayer to thank GOD for his effectual blessing, to multiply the means as he is pleased to give us opportunity: for *our* concern is with the *use of the means;* and humbled in thankfulness before Him should we be that we are permitted to use them: still more, when, in the use of them, we are permitted to look up for a blessing—a blessing on our own souls, even if there should be no other."

There are many sound counsels and views incidentally suggested in the volume; but we fear "Mammon" has got the start of his opponents too far to be overtaken. A reprint of the work would be more useful than profitable.

DIFFICULTIES OF A FAITHFUL PREACHER.

It is not by any means invariably the pastor's fault that his services are not valued, his exhortations attended to, and his advice received. He is often called upon to sow the seed in an ungenial soil, and to combat the worst passions and prejudices of the human heart. It is his lot to be exposed to the annoying interference of busybodies, ready to give advice, and offended if it be not followed; to the scandal of tattlers, always eager to spread abroad statements to his disadvantage; to the rancorous opposition of the enemies of the truth, who rejoice to find out, and too often to invent, some plausible tale to throw discredit on his character, and to weaken his ministry. The faithful preacher of the Cross will have many trials peculiarly his own. He will have to endeavor to root out erroneous opinions; to combat long-cherished notions; to break in upon the spiritual slumber of those "that are at ease in Zion;" to undermine the sandy foundations of the self-righteous; to tell the fancied whole that they need a physician; to warn the sensualist and the profligate that they shall not inherit the kingdom of GOD. From this no very pleasing task he must not shrink, if he would be enabled conscientiously to appeal to his flock, "I am free from the blood of all men; for I have not shunned to declare unto you the whole counsel of GOD."—*Rev. T. Bissland.*

THE SAILOR'S BIBLE.

While making a short voyage, I happened to listen to the conversation of one of the ship's crew with several passengers. After talking a good deal on politics they came to the subject of religion. The sailor spoke in terms so unworthy of the LORD, that I could not contain myself, and yet I felt too weak to reply to him. Having, however, asked courage of my GOD to confess him before men, I approached the group of talkers with some tracts in my hand. Addressing the sailor, I inquired if he could read. He said he could. Then handing him the tract entitled "The Sailor's Bible," "Will you," I said, "be so good as to read this little book?" He agreed, and sat down, all the company surrounding him. When he had got through about three-fourths of the tract, he burst into tears, and not being able to go on, he hid himself in the hold, and remained there nearly an hour. I took advantage of this interval to distribute tracts to all the passengers. For half an hour there was a deep silence, each one being employed in perusing the tract I had given him. At last one of them came to me, and gave me two sous for his tract. I said that I had *given* it to him. "That is true," replied he, "and I accepted your gift; take, however, my offering that you may be able to continue these good distributions. Following his example, each of the other passengers brought me two sous. Some time afterward I had an opportunity of seeing the sailor again. His way of speaking was totally changed. I gave him a New Testament, which he received with the liveliest joy, and said, "I am teaching a young orphan cabin-boy to read; I promise you that I will never let him read in any other book."

From the correspondence of the Evan. Soc. France.

PROGRESSIVE SANCTIFICATION.

It is not with the trees of righteousness, as it was with the trees of paradise, which were created all perfect, and full of fruite the first day.—But in nature there is first a seede, then a *plant,* then a *tree,* then fruite (as a mighty oake riseth of a small akorne;) so in grace. We are conceived of immortal seede, borne of the Spirit, bring forth buds and blossomes of grace; and so go on to perfection, yearly encreasing in the fruits of obedience. We get not at one jumpe into heaven, nor at one stroke kill we the enemie.—*The Cure of Misprision,* 1646.

It is Satan's greatest artifice to make a man think lightly of sin, while the very first work of the Holy Spirit is to make him see it in its true colors.

Children of GOD, like lilies of the valley, flourish best in lowly situations.

FINE BOOKS.—"The Sacred Album"—London, fo the year 1838, 4to, *Arabesque.*

"The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The *Young Lady's Friend.*" By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

FOR SALE.—A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

SPLENDID ENGLISH BIBLES, of every variety of style just received and for sale by the Protestant Episcopal Press 28 Ann street.

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D. D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del.; and the Rev. Wm. E. Wyatt, D. D., Baltimore, Md.

March 20, 1838. 3m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 28 Ann-street. s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 28 Ann street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

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TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

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March 17. 8t

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March 12. tf

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